

**THE**  
**FORMERLY**  
**THE**  
**CHRISTIAN ORACLE.**

# CHRISTIAN CENTURY.

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Number 21.



**H. B. BROWN**  
President Northern Indiana Normal School,  
Valparaiso, Ind.



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**WORDS OF APPRECIATION.**

We give below a few letters received from those who have used "Christian Melodies," showing how the book is being received and the satisfaction it gives. Many express surprise and wonder how it is possible for us to make such an extraordinary offer. The book must be tried to be fully appreciated. The idea is likely to prevail that because the book is given away it must therefore be cheap and worthless. We guarantee it to be the best book of the kind on the market. We have never yet had a complaint or a word of dissatisfaction. The offer has already accomplished the purpose for which it was made. We can ill afford to continue it and are likely to announce in a short time the date of its withdrawal. Until then the opportunity is open to you. If you miss it, you must blame yourself when you come to buy the book afterward for \$25 a hundred that we are now giving away. Act now or kick yourself afterward. Notify us at once if you are trying to raise the club. We will send free samples of The Christian Century for distribution. Sample copy of "Christian Melodies" post-paid for 30 cents.

"Christian Melodies" appears to be a song-book of rarest merit. After using it in our church and Sunday school for about three months, we are of the opinion that it contains a larger percentage of first-class pieces than any book on the market. Of course, we cannot tell how long they will "wear," but we have

sung many of them over and over again, and they seem to get better. Besides this, we are continually discovering that they are just as good as those that we thought couldn't be excelled. Whoever does not like the book must either not examine it closely—perhaps is not able to—or else is not gifted with a good judgment of such things.

J. H. Painter.

Eaton, Ind., May 18, 1900.

The Christian Century Publishing Company.—We have secured twenty-seven subscribers for your paper, and have received 108 of your song-books, and must say that we are more than pleased. Our church is simply delighted with them. We find more good songs than in any book of the kind we have ever used.

Your offer is by far the most liberal offer we have ever had.

Your paper is well received. May God bless you and enable you to go on doing good!

We will dedicate our new house of worship on the third Lord's day in June, and will give you full report.

J. A. Brown, Minister.

La Junta, Colo., May 17, 1900.

The Christian Century Publishing Company, Chicago, Ill.—Dear Brethren: I write to thank you for the song-books we received as premium. We are very much pleased with them, and the people that have the paper think it is a splendid paper. I think it grows better all the time. Hope soon to have another list of subscribers to send, so as to get more song books. I will not need any more sample papers. Wishing you success with your paper, I remain, your sister in Christ,

Mrs. D. R. Battey.

Kirkville, Mo., March 29, 1900.

The Christian Century Publishing Company, Chicago, Ill.—Dear Brethren: I have examined "Christian Melodies" carefully and have sung many of its songs, and cheerfully commend it as an all-around book for all-around purposes. It is good for Sunday school, Endeavor work, and for the church.

Simpson Ely,  
Singing Evangelist.

Buchanan, Mich., May 14, 1900.

The Christian Century Publishing Company, Chicago, Ill.—Dear Sirs: We have received the "Christian Melodies" ordered, and, after several weeks' use, find them very satisfactory indeed, and the subscribers to The Century express themselves very favorably indeed as regards the merits of the periodical. Yours sincerely,

D. H. Bower.

Perry, Iowa, May 17, 1900.

The Christian Century Publishing Company, Chicago, Ill.—Gentlemen: Some time ago we received one hundred copies of "Christian Melodies," and I wish to say in behalf of the Sunday school and church that we are more than pleased with them. We have had several visiting pastors recently, and when shown the books they could not believe

they were the books you advertise as premiums. Those who receive The Century, to whom I have spoken, are satisfied with the paper. I thank you for what you have done for us, and hope you may enjoy unbounded prosperity with your good work.

Jas. S. Hofer,  
Sunday School Superintendent.

Center Point, May 15, 1900.

The Christian Century Publishing Company, Chicago.—Kindly accept the appreciative thanks of the congregation here for the "Christian Melodies," and also for The Christian Century. They both have met with decided favor with us. The "Melodies" we have been using in both Sunday school and church services for the past four weeks, and so far they have given splendid satisfaction.

Mrs. E. J. Cochran.

## S. S. Literature.

### Four Lesson Annuals

1. *The Lesson Commentary* for Teachers and Advanced Classes: \$1.00 per copy, post-paid; \$9.00 per doz. not post-paid.
2. *The Lesson Helper* for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; \$3.00 per doz., not prepaid.
3. *The Lesson Mentor* for Junior Classes: 25 cents per copy, postage prepaid; \$2.40 per dozen, not prepaid.
4. *The Lesson Primer* for the Primary Classes: 20 cents per copy, postage prepaid; \$2.00 per dozen, not prepaid.

### Four Lesson Quarterlies

1. *The Bible Student* for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, \$1.60; 50, \$3.00; 100, \$5.50.
2. *The Scholar's Quarterly* for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, \$1.60; 100, \$3.00.
3. *The Youth's Quarterly* for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 21-2 cents per copy, per quarter.
4. *The Primary Quarterly* for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

### Three Weeklies

1. *Our Young Folks*, a large 16-page illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. *The Sunday-School Evangelist* for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
3. *The Little Ones*, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

### Concerning Samples

If your school has not been using these publications, samples of all, except the Lesson, Annuals may be had **Free** for the asking. Your School deserves the Best Supplies Published, especially when they are to be had at the Lowest Rates.

Christian Century Company,  
358 Dearborn St., Chicago.



See Our Great Combination Offer on Last Page.

# THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

Vol. XVII.

CHICAGO, MAY 24, 1900.

No. 21.

## SINGING IN THE NIGHT.

I woke in the night; the stars were hid,  
The skies were cold and gray,  
My soul grew sick with a nameless fear,  
And I scarce had faith to pray.

I thought of the day's mistakes with  
tears,  
Of wrong that outmeasured right,  
When lo, from a rain-washed tree near by  
A bird sang in the night.

So soft and so low, so fearlessly,  
So full of a glad content,  
Of a faith that knew the day would break  
Through the wet boughs o'er her bent.

I said to my heart, "Behold, a sign,  
Heart, let us read aright,  
That faith is easy and hope is sure  
To him who sings in the night!"  
—British Weekly.

## ISSUES OF PROGRESS.

By B. A. Abbott.

### Fighting a City Ring.

It is said that few cities in the United States are more boss-ridden than Philadelphia. The system of voting is antiquated and the possibilities of fraud are very large. That these possibilities have not been unused is the common talk of the city. Hon. John Wanamaker has been trying to fight the corrupt politicians, and the Philadelphia North American, which has been the public organ of this reform, has made several important exposures. One of these was of Abraham L. English, director of public safety. He called on Mr. Wanamaker and told him that for eight months he had shadowed him and that he would be exposed unless he dropped agitation against him. It was surely an infamous thing for a police official to do. Mr. Wanamaker defied him. In every city the men who stand up for civic righteousness have a hard, bitter fight, but such men are the salt of the earth. Our cities must be delivered from the boss, or civilization will fail.

### Ignorance of the Bible.

Rev. Dr. C. F. Thwing has a paper in the May Century Magazine on the prevalent ignorance of the Bible. He finds that the Bible is being very much neglected in modern education. His conclusions are based upon test examinations for boys in an Ohio university and for girls in an eastern woman's college. Twenty-two passages containing simple biblical allusions were taken from Tennyson, and a freshmen class of thirty-four men and fifty-one women were asked to explain them. They had all had good opportunities and with one exception were connected with the church. One young woman alone answered all the questions correctly. For the rest, the men answered but 43 per cent correctly and the women 49. Forty of the eighty-five students were ignorant of Cain, Esau, Ruth, and the tomb in which Christ was laid; sixty-six remembered nothing of Jonah's gourd, while seventy-five knew nothing of an allusion to Heskiah. One of the

answers told of "Ruth grieving for her children." One answer assumed that the gourd was the emetic that caused the whale to cast Jonah ashore. Dr. Thwing concludes that many are growing up in paganism and that the cause of neglect of the Bible is the great deluge of modern literature—if such it can be called—in the form of newspaper and magazine and lesson help. Nothing needs more to be remedied than such a state of affairs. We should have a revival of Bible reading.

### Senator Clark Resigns.

Not many people will regret that Senator Clark from Montana has resigned from the United States Senate. It is true that he resigned after the committee decided he was not entitled to his seat. There should be no man in the Senate upon whose right to a seat there rests the least cloud. Possibly Mr. Clark did not buy his seat, although it was brought out in the investigation that he had spent something like a million dollars in the canvass for it. The ideal in American life is that it is best for the office to seek the man, but the office is not in very hot haste after the man who has to spend a million of dollars to get it. Mr. Clark rests under additional suspicion by the fact that the day of his resignation he was appointed to the Senate by the lieutenant-governor, who, in the absence of the governor, was exercising the authority of that office. This shows his determination to get the office at any cost. Such a man is hardly entitled to citizenship, much less to be a lawmaker.

### Money and Statesmen.

The Baltimore Sun well says, commenting on the Clark case: "If the Montana case is to go unrebuked there will be justification for the fear that our national institutions are fast losing all that was best in them and that the dollar has become the trademark of our statesmen." According to Christianity, covetousness is idolatry, and idolatry in every age and clime has had the most deteriorating effects upon character. Its power to blind the eye of the sane is beyond expression. Day by day its devotees flaunt their deeds in the face of the people without a blush of shame or a feeling of wrong. The love of money blights the statesman.

### Fruits of Imperialism.

Already the tree of imperialism is bearing fruit, and it is a humiliating thing that it is such bad fruit. The defalcation in the postal department in Cuba is now known to be over \$100,000. All sorts of wild rumors are afloat and it looks as if many persons are involved. It is reported that C. W. F. Neely, the accused, rather jauntily says that there is no law by which he can be extradited and none by which he can be tried in this country. No doubt he is mistaken, but the lesson in this case is impressive. All the high talk about teaching our civilization to the less civilized takes on rather a disgusting hue. Converting our government into a semi-empire will not

advance the civilization of the world. To destroy the sovereignty of any people is the surest way to degrade them. A tree will not grow large except with the freedom of the air and sky. Slavery never made great characters. What people paying tribute ever rose to national greatness? And with our own country ruled by the political boss, who thrusts forward for responsible positions such men as Neely, are we ready for the work of the pastorship of people lower in the scale?

### The Ice Trust in Trouble.

The New York Journal has brought the ice trust into the courts on the charge of conspiracy to rob. The immediate provocation was the advance in the price of ice from 30 to 60 cents per hundred. The New York Evening Post shows that artificial ice plants large enough to supply New York could be erected for \$2,000,000 and that ice could be furnished for 10 cents per hundred. Thus the ice trust makes a profit of 500 per cent. Well does the Journal call this robbery. Those who uphold trusts as beneficial economic measures or methods declare that they put the commodity at the lowest possible price to the consumer. As this case shows, the trust puts everything up to the highest possible point. The trust is something the United States government cannot afford to trust.

### The Individual "Communion" Cup.

The expression "individual communion" cup is a strange contradiction of terms. It is not easy to see how a thing can be "common" and "individual" at the same time. The substitution of the individual for the common cup is as great and radical a change as putting sprinkling for immersion. Contrary to Scripture, it originated in a supposed hygienic measure. In the minds of some it is indorsed from motives less worthy. Happily the idea is not spreading, for people are attached to this beautiful service and will not change it without some thought. It is gratifying to note that the Methodist Episcopal general conference has just voted down a resolution to approve of this form of serving the communion.

### Does the Daily Press Tell the Truth?

Charles M. Sheldon says: "Is it not time that the people of this country demand of the daily press that it tell the truth first of all? As it is now, I believe that no more serious charge can be brought against a certain proportion of the press of this nation than the charge of lying, of gross exaggeration, and of a failure to verify the statements which it is every day printing as 'news'." This is surely a grave charge to bring against a public institution like the press. The most serious part is not the charge but the fact that Mr. Sheldon seems to prove it. He says that a certain New York daily published two letters purporting to come from him and signed his name to them, although he never wrote them. "For the last three years," he says, "a large number of prominent daily papers have printed falsehoods about my books, my daily habits, my family life, my church and my parish in general."





CHARLES A. YOUNG . . . . . Editor.  
ANGUS MCKINNON. . . . . Office Editor.

### ENCOURAGEMENT IN MISSIONARY EFFORT.

Children's Day is near at hand. Nothing adequate to the occasion can be accomplished without thorough preparation. As an incentive to earnest effort in preparing for Children's Day let us consider some of the reasons for encouragement in missionary effort. Missions are not so modern as many seem to suppose. Paul was a foreign missionary. In the Middle Ages as well as in the apostolic times the Church has achieved great missionary victories. In our appeal to facts let us not forget the conversion of our own ancestors to Christianity. Gibbon describes our ancestors as dwelling in rude huts, clothed in scanty garments, and without any written language. Their women performed the drudgery. The children received little attention. We are Anglo-Saxons. The Angles and Saxons were terrible drunkards and gluttons, spending whole nights in brawls where blood flowed freely. Their deities were brutal and bloodthirsty. They practiced human sacrifice.

#### Pure Pagan People.

In the fifth century, when our ancestors crossed the English Channel, they were not as far advanced towards civilization as the people of India, China and Japan are today. It was pure pagan soil. Yet the Prince of purity and peace conquered these inveterate fighters and constitutional drunkards and made them consistent Christians. On Gregory's tomb at Rome is inscribed:

"To English Saxons Christian truth he taught,  
And a believing flock to heaven he brought."

Passing through the market place of Rome Gregory saw a group of slaves with fair complexion and golden hair, waiting for a purchaser. "From what country do these slaves come?" asked Gregory. "They are Angles," answered the trader. "Not Angles, but angels, with faces so angel-like," Gregory remarked. Seven years later, when he became the supreme pontiff of Rome he appointed Augustine to carry out his long cherished desire for the conversion of the Angles.

#### Forty Missionary Monks.

In 597 A. D. Gregory sent a band of forty monks armed solely with the sword of the spirit to capture Britain. They landed on the exact spot where the horde of Saxons had landed a century before to conquer the Britons with spear and battle-ax. King Ekkebert was baptized within a year, to the great joy of his Christian wife, Bertha. Many prominent persons followed the example of the king. Before long the foundation of the first English cathedral was laid at Canterbury, a monastery was built for the training of missionaries. At times the tide was low, and discouraging

clouds hung darkly, but within a century pagan faith gave way to Christianity, never to return. To-day Wodin, Thor nor Fria has a single votary, and millions of the masses of the people do not know that Wednesday (Wodinsday), Thursday and Friday are named after the savage divinities of our ancestors. Paul teaches that if he, the chief of sinners, could be saved by God's grace, others need never despair. Let those who doubt or even question the success of modern missions consider what the gospel has done for the Anglo-Saxon race.

#### Missionary Effort Universal.

We must remember that missions are not sporadic, but universal. There is no great country on the face of the globe which has not at some time changed its religion. This is true in pagan and Mohammedan countries as well as in Christian lands such as England and Germany. Man is constitutionally compelled to impress his forms of faith upon those with whom he comes in contact. Rome conquered Greece with arms, but Greece conquered Rome with art and literature. Christianity subdued pagan Rome with Christian truth, but pagan Rome imbued Christianity with legalism and the church with superstition. The normal man is a missionary. Many a man is thoroughly missionary who does not work through an organized society. His efforts may not be well directed, but he believes in pushing his principles in his own way. Many of the religious systems with which Christianity has to contend to-day are not native to the soil on which they flourish.

#### Idolatry Yielded to Christianity.

When Christ was crucified, Rome, that sat on her seven hills and ruled the world, and Athens, "mother of arts and eloquence," were entirely given to idolatry. You may see the ruins of the Pantheon in Rome to-day, but where are the gods? Had Paul consulted the devotees of the goddess of wisdom they would doubtless have said, "You can never supplant the religion of the beautiful in outward form with the knowledge of spiritual truth." But if you were to ask the men of modern Athens, who proudly claim the heroes of Marathon for their ancestors, where the worshippers of Pan or Pluto, Athenae or Juno are, you would be answered by a dumbfounded stare. If the nation of iron with its mailed legions and Greece with her arts and eloquence yielded to the preaching of a few poverty-stricken but Christianized Jews, what should discourage Christendom with millions of men and billions of money in her work of missions among the poverty-stricken races of Asia, Africa and South America? The worship of Isis and Osiris in Egypt has been superseded by the religion of the Koran. What should prevent the pure religion of our Lord and Savior from superseding the mongrel faith of Islam? Buddhism for a time supplanted Brahmanism in India and Confucianism in China, but now is in decay. Christianity with vast resources in men and money has no greater task than that which has been accomplished in every age of the past with meager resources.

"Let us, then, be up and doing,

With a heart for any fate;

Still achieving, still pursuing,

Learn to labor and to wait."

### THE CHRONICLER'S DESK.

The Chronicler has been asked to give expression to some thoughts regarding "The Preacher as a Student." All true preachers are students. There are men who stand in the sacred desk and gyrate and "orate" who do not even know how to read, much less how to study. They skim over the secular and religious pages of papers and pulpit magazines, but have never learned how to study the English Bible consecutively and intelligently, nor even how to read such a work as "The Place of Christ in Modern Theology." However, the preacher—the man of God who has a message from God for the people—must be a student. No converted man can do justice to the pulpit who is not a strenuous student. Homiletics has been tersely defined as "the science and art of preaching." The man who preaches must know something definitely. He must be able to properly tell what he knows definitely. No man can master a science or an art without patient and persistent study.

#### Men and Books.

Preaching demands thorough knowledge of men and of books, especially the men of the Bible and the books of the Bible. But more than that the man who is called of God to practice the high and holy art of working with Christ to redeem men from sin and build up Christian characters must be a skilled workman. In many respects the apostle Paul is a model preacher. Very instructive is the fact that, although he received an objective revelation from our risen Redeemer in person, Paul served an apprenticeship of nearly ten years before the Holy Spirit set him apart unto a special mission. And this was not until he had thoroughly proved himself in a meeting at Antioch, which lasted an entire year. The preacher of to-day must first of all know the Word of God. It is well for him to know Homer and Virgil, Dante and Milton, Shakespeare and Browning; but he must be familiar with Moses and David, Jonah and Isaiah, John and Paul.

#### The Preacher and the Christian College.

The best preacher must be a student before he begins to preach. The writer of this homily thinks preachers—pastors, evangelists, Bible teachers—like poets and captains of industry, are born, not manufactured. Paul says he was set apart from his birth to be a preacher. But having been called through conversion and consecrated by prayer and the Holy Spirit to a definite ministry, every preacher should thoroughly prepare himself by years of study to become efficient in soul winning and character building. There will be no "dead line" for the preacher who properly prepares himself for his life work and judiciously pursues the even tenor of his way. It is not only wrong, it is positively cruel, for churches to urge earnest, enthusiastic young men to take full charge of a congregation simply because the moneyed men in the lead do not do their duty in maintaining an experienced pastor. The preacher should spend several years at least in a Christian college—a school of the prophets. Every preacher should take the A. B. degree if possible. The writer made the mistake of passing by the Christian college and going direct to a state university. There he made the further mis-



take of taking the scientific instead of the classical course.

#### A Serious Mistake.

This was a serious mistake, for which years of study in a theological seminary, in summer schools at Chautauqua and in solid work at the University of Chicago can not rectify. Be warned, my younger brethren, by one who is still a young man, and take your A. B. degree in a Christian college before attending any state or endowed university. By all means attend these higher institutions of learning later if you can. Study biblical theology, sociology, etc., but seek first the classical college degree; then and then only can you safely attempt special studies in graduate work. The writer was once asked by a theologian, who was reading Kueven, what the word Hexateuch meant. He was studying the hexateuchal problem without knowing the meaning of the words Pentateuch and Hexateuch.

#### Master the English Bible.

The number of years a young man preparing for the ministry should spend in the Christian college depends largely on circumstances. There can be no cast-iron rule. It is not absolutely necessary that he should understand Hebrew and New Testament Greek, but he must master the English Bible. Knowledge of Hebrew and Greek will be very helpful—the latter will be especially serviceable to every good preacher. It is not absolutely a *sine qua non* that the preacher should possess a sheepskin, but he must know his Bible and possess the habit of study, even if this requires three or six or ten years of preparation. A fair knowledge of English literature and church history is important, but the habit of study and a knowledge of the English Bible are just as indispensable from the intellectual standpoint as conversion and consecration are from the religious standpoint to every preacher. The Chronicler will have something to say about the preacher as a student in the midst of his cares as a faithful undershepherd over an exacting congregation next week.

#### "ABOVE EVERY NAME."

The world is ruled by names. Names give rise to certain associations; these influence opinion, and opinion governs practice. Men stand apart from all other creatures in desiring to make their names illustrious and widespread while they live and remembered and long cherished after they are dead. Especially did the desire for glory and posthumous fame rage at the time of Christ's coming. The Jewish idea, shown in the preservation of their genealogies; the Egyptian, seen in the embalmment of their Pharaohs; the Greek and the Roman, displayed in their statues, arches, monuments and temples reared to warriors and statesmen; the idea of perpetuation, arising either from the uncertainty of immortality or the mere desire to give to posterity a name, was universal.

Least likely of all men that then lived to be remembered was a certain Jewish peasant, a mechanic living obscurely in a village of Galilee. He took no part in political affairs. He was not a warrior, nor a statesman, nor a scholar. He could not be called an artist, though he loved landscapes, lilies and grass, the olive groves and mountain solitudes and storms of Libérias. He was neither traveler nor

merchant, neither poet nor philosopher. He did not pretend to letters. He once was known to stoop down and write upon the ground, but beside that He was not known to have penned a letter. He gathered a handful of followers, but He organized no kingdom, no hierarchy nor school. He had no estate; He had no home. He was a wanderer. He had some little local notoriety, chiefly, however, among the lower classes. The educated people of His time were disgusted with His criticisms upon their lives, and had Him arrested, summarily tried and publicly executed; and that the last elements of disgrace might bury His name forever He was put to death in the manner reserved for the most odious and infamous of criminals; and if at the next session of the Sanhedrim Nicodemus had risen and said, "This man Jesus was the most illustrious man of all time, and His name shall be above every name," they would have been astonished; they would have hissed him. He might have said it. Paul did say it.

Since that day thrones that were imperial and universal have gone down. Old religions robed in glorious regalia, shining in gorgeous temples and illumined by the literary genius of the world have vanished. Paganism, which then had purse and sword and supremacy, to-day is divided and subdivided, attenuated and feeble, the grass springing through the cracks and ruins of its temples. Nations that would stand in the ranks of civilization have assumed that Name and blazoned it upon their banners. Poets, orators and singers have been inspired by it. Into every great structure it has been builded by architecture. Commerce has borne it all over the world. The very sword has celebrated it; Mammon itself has gorgeously decorated it; science and philosophy, art and education have dwelt around it as a great center of power; and to-day among kings and potentates, scholars and sages, poets and singers, artists and orators, warriors and statesmen, among all men, high and low, there is no other name so universally known, so honored, so revered. It stands as high above all other names as the sun in the heavens above every farthing rushlight on the face of the earth.

Recently, in New York City, I strolled from Third and Broadway over a familiar section of the great metropolis to Fifty-seventh street. I passed Washington square. Here were buried in the old potter's field 100,000 bodies. Not one of the pauper host is remembered by the multitudes that roam through the park to-day. The splendid Washington arch is there. Few that pass under it care for the name, fewer could give its history, fewer still are in any way moved or molded by the great name it bears. I passed along the thronged highways into Madison square. Here is the wonderful Dewey arch, going to ruin, chipped, marked, broken, grimy, decayed; its figures despoiled of noses or feet or arms, and its glory faded and marred like the name it stands for; and I thought of the fickleness of fame and how readily the greatest drops out of sight. Up Fifth avenue I journeyed, this Belgravia of the metropolis, this center of splendor and fashion and wealth, and by and by I came to a marble palace that cost three millions, now dingy and neglected, and the sign, "To Let or For Sale."

A. T. Stewart, now gone, forgotten; his very bones scattered no one knows where and no one cares. The glamour of that name gone forever. And so past the Vanderbilt palaces and the palatial homes of many renowned for their worldly goods or station, recalling names that have had their day ruling in politics, in society, in letters, in business, in science and art, and even in religion, then meeting the vicissitudes by which the bottom comes up to the top and the top goes down to the bottom, and all alike stand for a time in the glare and then disappear to make room for others.

Thus musing I turned into Fifty-seventh street and entered the splendid hall where the missionary conference was in session, and found 3,000 enthusiastic souls gathered from all the nations under heaven, feeling the divine power of the name of One who nineteen centuries ago died upon a Roman cross in a far away and obscure little corner of the globe, and singing with a joy and fervor and undying devotion:

"All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

"Let every kindred, every tribe,

On this terrestrial ball

To Him all majesty ascribe,

And crown Him Lord of all."

F. D. Power.

#### THE CHRISTIAN LIFE.

##### The Art of Accepting Adversity.

It is an art, and the finest of them. The whole Christian life is an art. Christianity is the science and art of living. It is the perfect religion, because it furnishes man the knowledge of the perfect life and the power by which he can realize it. For every relation of man's being Christianity provides the root principle. It enters his business, his home life, his social life, his citizenship. It is meant to furnish an atmosphere for the doing of every duty and the bearing of every burden. It therefore has a message for his every mood and experience. It shows man how and gives him power to accept changes of circumstances with easy grace of spirit—a grace which no other religion can give.

This art of accepting adversity is one which has been sought after ever since man began to meditate on the life of the spirit. Historically, there have been many theories proposed. The stoic said the art consisted in petrifying the feelings. He would destroy emotion. Let no man rejoice or weep. Let him live above circumstances. If disappointment comes, let him not be surprised. If some great good fortune comes, be unmoved. Think of all things like a philosopher in the constant consciousness that you are yourself greater than conditions. If you know a method by its results, stoicism did not find the key to the art of accepting trouble, for it made men hard and cynical. The gentle and human was crushed in the soul of him who set himself strenuously to realize the stoic ideal. Reason dominated over sympathy. The stoic lost his heart.

The epicurean took half of the princi-

ple of the stoic as true, and let the other half go. He said: "Give the soul up to pleasure. Take no cognizance of pain. Seek each day to enjoy thyself. Stop thy ears against the moans of men and thy eyes against their wounds and squalor. Slay every feeling of pain with the keen edge of enjoyment. Drown out misfortune with the wine of joy." Epicureanism failed to teach men the art of accepting trouble.

Asceticism had its word. It was an attempt, whether consciously or not, to live the life of the stoic without sacrificing the emotions. Stoicism was a mere philosophy; asceticism was a religious stoicism. The devotee would leave the world and feed his soul in meditation and ecstatic prayer. He tried to lift his feelings above the life of change and circumstance into a calm serenity in uninterrupted communion with God. He got rid of trouble, but he lost his senses. Stoicism killed the feelings; asceticism killed the reason, while epicureanism killed the morals. Now, obviously these had not learned yet the art they were seeking—how to accept pain.

The reason, chiefly, why they did not learn the art was that they tried not to accept pain and adversity, but to get rid of them. Jesus is the world's Master in this art. He admits the reality of pain, the impossibility of ridding our world of it in the present time, and points men to the compensations of sorrow and ill fortune—compensations which let us see that these untoward things are necessary and helpful in the life that we are living. Jesus takes the truths of stoicism, of epicureanism and asceticism and melts them together in his own system. The fault of them was not that they were untrue, but partial truths.

How, then, according to Christianity, are we to accept adversity? This question cannot be answered in a word, as the Christian attitude toward ill fortune is complex; but some great facts may be pointed out. First, Jesus teaches us that there is no such thing as chance. Our circumstances are of God. If we seek to separate ourselves from them, we are running away from God's providence. This providence is a kindly—a fatherly—providence. God seeks for His glory only in the happiness and good of His children. Therefore, the effect of the so-called ill fortune on us depends on our own attitude toward it. If we are rebellious or indifferent, it will harm us and will be indeed an "ill" fortune; but if we believe in God as our loving Father, the sting will be withdrawn and what seems ill will be transmuted to a good. In the coming years as we live the life of faith we shall begin to see God's generous purpose in what "now seemeth grievous."

It is right, then, to weep. Woe to that man whose heart cannot be found by searching sorrow! God means for us to weep. Sorrow is human, and what is human is divine. It is only as our emotions are awakened by the sorrow that God can do His will in us. If our loved one has been taken, the ministry of sorrow will be lost on us if we are indifferent or rebellious. But if we sorrow in the faith that God is leading us, we shall

be conscious of the expansion of our nature by the very sorrow that we have passed through and we shall be brought nearer and nearer to our God.

C. C. M.

#### PUNGENT PARAGRAPHS.

Discussing the trouble with a certain church, one observer remarked, "Too many captains and not enough deck-hands."

The iconoclast has his mission, just as the lightning has. There is more than one fetish, like the brazen serpent, that needs to be smashed. As Pressense says, "In great religious reforms the simple affirmation of truth is not enough; there must be the corresponding formal negation of error, so that no misconception may be possible."

It is hard to distinguish between virtue and vice, sometimes; to say where one ends and the other begins. For example, when does thrift become avarice? or generosity extravagance? or firmness obstinacy? We fear many an old church officer needs to pray with the Scotch deacon, "O Lord, start me right, for Thou knowest if I start wrong nothing can turn me."

"A little learning is a dangerous thing." The writer of this line must have been annoyed by some strutting pedant who had just obtained his diploma. In the work of the ministry, if we measure a man's usefulness by his success in bringing men to Christ, a university handicaps him. We know of university men to whom a wet baptistery would be a novelty. There is comfort in this for some who fancy themselves unfortunate. It is not every fellow who is helped by a "post-mortem."

Commenting upon the delusion called "Christian Science," J. S. Hughes once said: "We shall need a new version of the Scriptures to accord with its facts. For instance, the passage, 'These are they that came up out of great tribulation' must be made to read, 'These are they that came up through much gout and rheumatism and hysteria and locomotor ataxia and catarrh!'" But it is a hard thing indeed of which nothing good can be said. What would a lot of blasé rich be doing if it were not for Christian Science? Some evangelical church might be compelled to stagger along under them.

There is one self-appointed, self-acting committee in nearly every church, a sort of automatic device of the devil's—the committee on change of pastors. Scarcely is the pastor settled and the breakage of his moving repaired until they begin to get in their work. They never fight in the open; in many cases they do not fight at all; they sic others on. By vague whisper, by sly innuendo, by a shrug of the shoulders, by an averted glance, they bring things to pass. Sometimes they manage to keep the procession moving for years, and then they run up against a man who understands them, and he prepares for action. He finds that he has his hands full, but in due time the mill is over, and there is a church with one committee less, and the preacher hunts another field!

F. G. T.

#### CHILDREN'S DAY.

Ministers and superintendents should strive to impress upon the children that the work of evangelizing the world is the greatest work that Christ left for His church. The church does not exist for itself. The church is the agent of Jesus Christ. Its business is to carry the gospel to every kindred and tongue and tribe and people.

If for any reason a school cannot observe Children's Day and give the exercise, an offering should be taken and forwarded to the treasurer of the society. This will be a good thing for the school; it will bring the children into touch with Christ's purpose and Christ's efforts to redeem a lost world. If the exercise can be given it should be given. This will be a good thing for the school; it will increase the interest of the parents and it will make a suitable impression upon the entire community.

It is hoped that every school in the land will make a liberal offering on Children's Day, the 3d of June. It will be well for the house to be decorated with flowers and banners. The exercise can be given in the evening. The offering in the morning and the offering in the evening, together with the contents of the birthday box, should all be promptly forwarded to F. M. Rains, treasurer, Box 884, Cincinnati, Ohio. Some schools have signified their intention to give all the offerings for the month of May. This will be a substantial addition to the offering.

In a recent number of the Sunday School Times there is an article by Miss Belle M. Brain on "What is the Sunday School Doing for Missions?" She gives the amounts received by twelve of the largest societies in the United States. They are as follows: The American Board received from the Sunday schools last year, \$11,000; the Northern Baptists, \$10,000; the Foreign Christian Missionary Society, \$39,000; the Lutheran General Synod, \$10,000; the Methodist Episcopal Church of the North, \$382,000; Methodist Episcopal Church of the South, \$41,000; Northern Presbyterians, \$44,000; Southern Presbyterians, \$6,000; United Presbyterians, \$5,000; Protestant Episcopal, \$81,000; Reformed Church in America, \$10,000; Moravians (northern province), \$1,000. It will be seen from these figures that our own Sunday schools are doing remarkably well. The Methodist Society receives 32 per cent of its entire income from the Sunday schools. The Foreign Society receives 26 per cent of its income from the same source. No other society in the land receives so large a proportion from the Sunday schools.

#### FOR FOREIGN MISSIONS.

Comparing the receipts for foreign missions for the first seventeen days of May with the corresponding time last year shows the following:

	1899.	1900.	Gain.
Contrib. churches.....	187	223	36
Contrib. Sunday schools..	11	21	10
Contrib. C. E. societies..	17	19	2
Individuals .....	15	78	63
Amount: 1899, \$3,385.54; 1900, \$5,246.40; gain, \$1,860.86.			



## BIBLE SCHOOL.

## The Twelve Sent Forth.

No wise master builder will leave his work incomplete. No great reformer depends alone on his own efforts, but instructs and inspires others to carry on the work begun. Jesus is no exception. For weary months He had been teaching the twelve, often surprised at their lack of faith, amazed at their stupidity. He is at last ready to send them forth under His own supervision to begin preaching the Gospel of the kingdom. He does not wait until they were baptized with the Holy Spirit to send them forth on untried wings to carry others to heavenly heights, but sends them forth to learn by hard experience, under His own direction, to become expert workmen. Not only so, but He shows them how to do their work, which is most effectual teaching. "And Jesus went about all the cities and all the villages teaching, preaching and healing." It was just this that He commanded them to do when commissioned.

God only uses prepared men; and no men were ever better prepared than the twelve. In a vain effort to honor God and show special reverence to the Holy Spirit men often speak of the apostles as "poor, ignorant men," which is not true. They were not objects of pity until they were "endowed from on high." It was true they were pronounced to be "unlearned and ignorant men" by the members of Sanhedrim because they did not use their sectarian shibboleths and conform to the traditions of the fathers. But the same members of the council or Synod "Took knowledge of them that they had been with Jesus." The same observation has been made of many a gospel preacher since then. However, the men and women who have been with Jesus and learned of Him will always be able to convert others to him. The apostles had been disciples in the University of Heaven three years under the greatest of all teachers, who Himself was the truth. Besides these men were attendants upon the synagogue which was an open forum, not only for the study of the Scriptures, but the discussion of every living subject. With such training no ordinary man would be unlearned.

Besides the apostles were no ordinary men. Peter possessed all the elements of a good orator. John was a man of great and loving heart of deepest spiritual insight. Yet with James, his brother, possessing an impetuous temper. Matthew was a man of large influence when called to be a disciple. James was aggressive and uncompromising in his purpose, receiving upon his own head first the wrath of the rulers. The records tell us little of the other apostles, but judging from the results of their ministry, we may be assured of their ability.

They were sent forth because of Christ's compassion for the fainting, scattered, misguided multitude who were as sheep without a shepherd. Nothing is so helpless as a lost sheep. No power or spirit to defend itself; unable to find its way it becomes a prey to every evil beast. The Jews had been led into the desert of formalism and superstition by false prophets who, when dangers came, forsook them to their enemies. So it is today, with the many denominations and

peculiar doctrines, the mind of many a lost sheep is confused and in the din of many voices of wolves and hirelings they are unable to recognize the truth. Never did the world need to hear the voice of the Good Shepherd more than now; never was it more ready to hear the plea for a personal loyalty to the personal Christ.

Jesus then changes the figure saying the harvest truly is plenteous. Once before at Jacob's well He said, as He beheld the multitude of anxious souls, "The fields are already white unto the harvest." Men are ripe if only the Gospel reapers thrust in the sickle of truth. The trouble now, as then, is the scarcity of laborers. He commanded His disciples to pray the Lord of the harvest to send forth laborers into His harvest, then forthwith sent them to answer their own prayer. Thus the parents who pray for missions may expect their children to go as missionaries. The church that is filled with a desire for souls will turn out preachers to proclaim the message of salvation. It is an everlasting reproach to any church not to have sent forth its members as messengers of our God. Too many whom the Lord expects to be laborers in His harvest are simply lying in the shade expecting the pastor and elders to carry water to them. The laborers are always happier than the loafers. Do not pray for easy lives; pray to be strengthened for the harvest need. "Do not pray for tasks equal to your strength; pray for power equal to your task."

Jesus gave the apostles authority over unclean spirits and the miracles of healing. These were their credentials from God (2 Cor. 12:12). They were to proclaim a divine revelation which required a divine attestation. Be careful of the modern wonder-worker. Test his message and miracles by those of the apostles, which is most sure to prove them to be false prophets.

Jesus multiplies his ministry to the lost sheep of the house of Israel by twelve. They go that they might present the power of Christ's life in their lives. The Savior should be multiplied by the number of His disciples. This was the commission of preparation: "The kingdom of Heaven is at hand." On and after Pentecost, when the kingdom was established, the commission was universal to all the world. "The promise is unto you and your children and to those who are afar off even as many as the Lord our God shall call."

With your message, said the Lord, dispense physical blessing; heal the sick, raise the dead, cleanse the lepers, cast out demons. The Gospel of Jesus has made the world healthier, happier, brighter and better wherever it is preached. Here the Lord gives the rule of Christian giving; "freely you have received, freely give." If all disciples like the apostles, lived by this rule, regarding the things of the world as dross that the world might gain Christ and the excellency of the knowledge of Him, this would be a happy and righteous world in which to live.

W. B. T.

The total eclipse of the sun which will occur on May 28 imparts a special interest to the useful little volume, "The Story of Eclipses," by George F. Chambers, recently published by D. Appleton & Co.

## CHRISTIAN ENDEAVOR.

## How to Be a Good Neighbor.\*

A neighbor is a "nigh-boor," a "near dweller." Neighborliness consists in sustaining reciprocal relations of kindness and helpfulness to all our near dwellers.

One may be near us geographically, intellectually or genealogically. We may well assume that all kinsmen are neighbors. Now, since God hath made of one blood all nations for to dwell on the earth, it follows that we are all kinsmen and that neighborliness should exist between all men whom God has made.

The real neighbor of the parable is the one of the company who extended succor to a distressed man regardless of race prejudice, perils encountered, unlikelihood of compensation, or any other hindering consideration.

One essential to being a good neighbor is conscientiousness as to the claims of all men upon us. It is pleasant to be neighbor to the affluent, wise, benevolent, high-toned and pure. But it is a great cross to be neighbor to the querulous, the tainted, suspected, needy and all those undesirable. Here let us fail not. They that are comfortable need not a neighbor so much as do the wounded and dying. There is the cross. Who will bear it?

This lawyer doubtless had eminent and desirable friends. He regarded them as his neighbors. He wished to be justified in his theory that in loving them as himself he was keeping the law. He said, And who is my neighbor? expecting doubtless Jesus would say, Your associates. Jesus astonished him doubtless by telling him the proletarian is your neighbor. God and rescue him.

We can not be a good neighbor to a man and let him go down to his doom unwarned of his sins.

We must seek to give our neighbor an environment in which will most readily grow all the virtues. Give him an environment free from the saloon, the gambling den and all the iniquities that thrive in their foul atmosphere.

More important than loaning our neighbor kettles or surreys or gold, is giving him true standards of success in life, high ideals of manhood and encouragement to attain them.

Jesus is the world's greatest and best Samaritan. He did good to all impartially, Jew or Gentile, blind beggar or clobbered ruler. He was in ancient times and is to-day neighbor to every man who will accept His overtures. If we will neighbor with Him now we shall reign with Him through eternity.

A good neighbor is one who lets others unpityingly condemn the shortcomings of the erring, while he sees all that is best in him and encourages it to fuller development; who does with gentle hand pull the weeds out of his heart and cultivate the flowers; who never tries to pull an angel down, but does try to raise a mortal to the skies.

Jacksonville, Ill. Geo. L. Snively.

\*Lu. 10:25-37. June 3.

## DIVINITY SCHOOL

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\*Matt. 9:35; 10:8. June 3.



## MID-WEEK MEETING.

A Little Child Shall Lead Them—(Concert of Prayer for Missions).\*

This favorite prophecy is a description of the conditions of Messiah's reign after the "kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

The prophet wrote in days when the kingdom and throne of David flourished, in the long reign of good King Hezekiah. Yet in looking forward the seer takes note of a darker period when the kingdom would come to an end and the royal house of David would be hewn down. Beyond this time of trouble he discerns the dawning of a golden age. From the stock of the fallen tree a new shoot would grow, a new branch would spring from its roots; and in this scion of the family of David all the gracious promises and purposes of God would grandly culminate and be fulfilled. The prophet launches out in a graphic and glowing description of the excellencies of Messiah's reign; lifting up before his people and all the world the inspiring hope and prospect toward which creation is moving. He passes over the sufferings of Christ and dwells for the present on "the glory that should follow."

It is impossible perhaps to emphasize too well the truths here presented, or to take this "blessed hope" too much into our thoughts and lives, for the Christian's hope has in it saving power. "We are saved by hope." The more, therefore, that we live in contemplation of the splendors of the everlasting kingdom, looking for the "grace that is to be brought unto us at the revelation of Jesus Christ," the more fully will we be armed for present conflict and strengthened for present victory.

The prophecy before us presents no difficulties, for it is as simple as it is sweet and entrancing. Verses two to five inclusive give a clear account first of the supreme endowments and infallible wisdom of the Divine King, and then recite the righteousness of His dominion; dissimilar in all respects to earthly governments, fulfilling the ideals and interests of the best human rulers and answering at last the crying needs of the oppressed of all ages. Blessed indeed will be that sway. Under the scepter of Christ every wrong will meet relentless justice; every deed that courts the darkness will be dragged into the light; every lurking crime will be chased out of the world. Never a cry of the helpless falls to the ground; never a sigh of the distressed is passed unheeded; never a wail of the sorrowing is lifted up to heaven in vain. The former things are passed away. Mercy and truth are met together. Righteousness and peace have kissed each other. Truth shall spring out of the earth and righteousness shall look down from heaven. War and rapine and strife come to a perpetual end. The rest which remains for the people of God now becomes their abiding possession. The meek inherit the earth at last, and delight themselves in the abundance of peace.

The prophet goes on to speak of the conditions of the earth during Messiah's reign. Wild animals lose their ferocity; beasts of prey are domesticated; the terrors of the forest partake of the peacefulness of the new creation. The wolf, the

leopard and the lion feed contentedly with the kid and the lamb. The cow and the bear pasture together, and their young lie down together, and "a little child shall lead them." The venom of the snake has been taken away. "They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

It is not necessary to deny the literal interpretation of these verses. They certainly mean something far more than a delightful poetic dream. They describe such a restoration of the primeval conditions of Eden as the Word of God in many places plainly promises. Paradise will be restored under the beneficent reign of Christ, and all its beauties and harmonies and joys and divine glories will be the enduring heritage of the redeemed.

On the other hand, the literal understanding of this sublime prophecy need not prevent our making an allegorical application to the progress of the Gospel. The political, social and commercial world at home, no less than the evil-haunted countries of the heathen, abound in tumults, rivalries, cruelties, mutual devourings, ferocities. A mighty transformation, it is true, has been already effected in this world by the influences and agencies radiating from the Cross. What amelioration of the lot of the masses has taken place! What advancement in the moral enlightenment and refinement of the race! Yet, with all the contrast existing between the conditions of human society then and the conditions of the present, there is still before us a world to conquer and save. In our own hearts and homes, in the churches, in every relation of life, in all the nations of the earth there is ever present and paramount need of the saving, refining, regenerating power of Christ our Lord.

"A little child shall lead them." These words are beautifully expressive of the restitution and ascendancy of humanity. A little child is an exhibition of human nature, unstained, undefiled. A child is endowed by creation with supremacy over even the king of beasts. It was so decreed at the beginning and it will be so at the end. The "first dominion" will be given back to us, and all the amiable attributes of child life—innocence, docility, trustfulness, affection—under the rule of Messiah, will gain the mastery of all that has been beastly and untamable.

"A little child shall lead them." A blessed commentary upon these words is furnished by the lives of Livingstone, Carey, Williams, Pattison, Mackay and all the noble army of missionaries who have gone forth in childlike simplicity of Christian faith and love, succeeding, by the grace of God, in leading savage barbarians and bestial cannibals into the peace and safety of the Gospel of Christ. And what has been done is but a "little" exhibition of what may be done. The missionary work of the church is only in its "little" childhood yet. Oh, that the grace of missionary zeal and power may come upon all our people in great measure indeed, resulting in far-reaching extension of our Redeemer's sway, the rescue of perishing multitudes and the hastening of His everlasting kingdom!

John Williams.

## CONDITIONS OF CHRISTIAN GROWTH.\*

(In two articles: Article I.)

Growth is a characteristic of all life. It is natural. It is a vital act. The child grows without being instructed to grow; the roses grow without being commanded to grow; the Christian grows without taking thought how he may add one cubit to his growth. The child, the rose, the Christian only need the conditions in order to grow, and these conditions are all supplied. The conditions of growth and the inward principles of growth being both provided by nature, all that man has to do is to apply one to the other and do nothing that may dwarf himself or pervert his nature, to suffer himself to grow.

The great purpose of the Christian institution is the reformation of the world. To the principalities and powers in heavenly places the manifold wisdom of God is to be made known by the church. The establishment, edification and growth of the church, therefore, must be abundantly provided by its Founder. The apostles treat of the church under the figure of a building, a house, a temple, a habitation of God. The term "edify" and "edification" in reference to the building of an edifice, are often used by them to set forth the advancement, enlargement, improvement and adornment of the church. Of this building Jesus Christ is the chief corner-stone, the living stone, elect, precious, tried and sure; believers in Christ, united together in one body upon this one foundation laid in Zion, "are living stones, built up in a spiritual house," constituting the household of God, or the household of faith. The vast importance of the church as a body, united and developed in its associated capacity, is seen there. The apostles do not deal with disconnected individuals, striving after personal edification. The doctrine of Christ, the writings of His inspired apostles, the ordinances of the Lord's house, the consolation of the Spirit—all in their largest measure refer to brethren walking together in unity, to disciples joined in one body as fellow members one of another, holding fellowship in the institutions of the gospel and partaking as one body of the abundant provision made in the infinite wisdom and grace of their great Head for their comfort, edification and conquest. It is a great mistake that separate from the church the means of grace and growth in divine life may be fully realized and enjoyed.

As the head of the body, as the foundation of the structure, the great source of all spiritual life and progress is Christ. "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me." John 15:1-4. In his splendid anatomical figure Paul tells us that "Speaking the truth in love we grow up into Him, which is the Head, even Christ, from whom all the body, fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love." Eph. 4:15. "Grow in grace, and in the knowledge of Christ." 1 Pet. 3:18.

Ps. 1.

F. D. Power, Director.

\*Bethany C. E. reading courses.

## PERSONALS.

H. T. Morrison is evangelizing in Ontario, Canada.

J. Lemmon will deliver the Decoration Day address at Athens, Ill.

Mead E. Dutt will deliver the Memorial address at Bangor, Mich., next Sunday.

C. C. Morrison addressed the Union Endeavor convention at Warren, Ill., last Saturday evening.

D. R. Dungan of St. Louis, Mo., has received and accepted the call to the presidency of Christian College of Canton, Mo.

Clinton Lockhart, president of Christian College of Canton, Mo., has accepted the call to the Chair of Semitic Languages and Literature in Drake University.

Leander Lane of Fairfield, Iowa, will preach the annual sermon to the high school graduates of his city the latter part of May.

Leander Lane reports four baptisms recently and two other additions in a short meeting at Fairfield, Iowa, and all departments of the church in good condition.

G. A. Hess, pastor at Greene, Iowa, reports three baptisms recently at regular services, twelve added since last September, and the church in a prosperous condition.

D. F. Sellards may now be addressed at 203 S. Willard street, Ottumwa, Iowa, he having taken charge of the work there. He reports five additions since taking charge.

A. M. Haggard has been elected dean of the Bible department of Drake University and will have the assistance of Clinton Lockhart and three other professors.

T. A. Lindenmeyer, pastor at Lexington, Neb., arranged to preach at Saybrook, Ill., while spending two weeks with relatives at Butler. Brother and Sister Lindenmeyer's hearts were gladdened by the birth of a son May 5.

We learn that Bro. J. C. Potter, formerly pastor at Leon, Iowa, died at Los Angeles, Cal., not long since. Bro. Potter was a most excellent preacher and filled a large sphere in southern Iowa and northern Missouri for many years.

FIELD NOTES.  
COLORADO.

Pueblo, May 19.—Our missionary rally, now in progress, has resulted in pledges for more than \$200. The offering from all departments will reach more than \$400 this year. This is more than twice as much as last year.

Chas. S. Earley.

## ILLINOIS.

Tampico, May 16.—The work here moves well. Had two additions Sunday, the 13th, and one the 6th. We begin a meeting the 18th of June with J. V. Combs. Hope for good results.

Sullivan, Ill., May 21, 1900.—We enjoyed great audiences here yesterday and one confession. We have accessions every week. Our new church will be dedicated about July 8th.

Bro. E. H. Kellar preached for us last evening.—E. W. Brickert, Pastor.

Knoxville, Ill., May 14, 1900.—Dear Brethren: We organized a Junior Endeavor with 21 members. Our Sunday-school has increased from about 40 to

108 in less than three months. I preached the baccalaureate sermon to the graduating class of Knoxville last Sunday evening.—John T. Stivers.

## IOWA.

Marion, May 23.—The people are delighted with The Christian Century. Everybody speaks in high praise of it. I will do what I can to extend its circulation.—D. L. Dunkleberger.

## MICHIGAN.

Bangor, Mich., May 5, 1900.—There have been four confessions since last report. The work moves nicely.—Mead E. Dutt.

## MISSOURI.

Kansas City, May 16.—Six added last night, seven the night before, thirteen Sunday—184 to date. Will continue a few days. Fraternally,

Chas. Reign Scoville.

St. Louis, May 15.—The Fourth Church of this city raised \$90 for home missions.

E. T. McFarland.

## NEBRASKA.

Auburn, May 18.—Bro. Atwood and wife closed a very successful five weeks' meeting at this place with forty additions. The church was much strengthened both as regards numbers and spirituality. Our pastor is also doing a good work, and the present is blessed and fu-

ture hopeful. Additions mostly by confession and baptism.

George D. Carrington.

Auburn, May 14.—We closed a very successful meeting last night with Pastor J. L. Stine and the Auburn Church. Bro. Stine proved himself a true yoke-fellow. He is an earnest, scholarly man and an ideal pastor and with his estimable helpmeet is doing a grand work. Forty were added to the church, forty-four to the Sunday school, and the C. E. received several new members. The interest and attendance were good from start to finish. The music, ably assisted by a large chorus, was of more than ordinary enthusiasm. We go direct to Aurora.

C. E. Atwood and Wife.

"He who will not reason is a bigot; he who cannot is a fool; but if any man dare not, let him confess himself a slave."—Anon.

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## HIRAM JUBILEE ENDOWMENT.

"The Old College on the Hill" Will Soon Have Completed Fifty Years of History—The End of the First Half-Century Is at Hand—Wonderful Has Been the Work Accomplished—Jubilee Commencement Week.

Today this time-honored institution stands facing the past with a feeling of honest pride in the work it has achieved. At the same time it looks to the future with larger hopes and brighter prospects than ever before. It is honored and respected throughout this great country for its democratic spirit, the thoroughness of its work and the high ideals and the lofty purposes it has inculcated. It has maintained an intensely intellectual atmosphere, yet one which has been warmed by generous sympathy and large heart-power. It has been an intensely religious institution, yet there has been freedom from cant. It has ignored all false and artificial standards of manhood and womanhood, and has maintained an aristocracy of true merit. In short, it has been pre-eminently a college of the people, for the people, and has been largely supported by the people. It has been a source of power and blessing to hundreds and even thousands of earnest, struggling young men and women who have received the benefits of higher instruction within its walls. Multitudes have gone forth to the work of life immeasurably strengthened for their duties by the benefits received at Hiram, who, had it not been for this institution, would never have received the benefits of higher education. Its students and its graduates are characterized by a peculiar spirit. They are, as a rule, brave, heroic, industrious and self-sacrificing, and withal thoroughly genuine. They abominate sham, pretext and hypocrisy, and are content to face the stern realities of life and undertake its grave responsibilities solely upon their own merit. Perhaps there is no institution in America that has accomplished so much with so little expenditure of money. Such was the testimony of the lamented President Garfield shortly before his death.

## The Jubilee Endowment.

Two years ago the board of trustees decided that this year would offer an occasion for an attempt to largely increase the endowment of the college. Elaborate plans were made looking to a rally of the varied Hiram forces in one supreme effort to add \$250,000 to the present endowment. It was thought that the conditions were eminently favorable for a successfully carrying out of the plans. First—The institution could point with pride to a phenomenally successful business management. It had held sacred the funds that had been given to it for endowment purposes. It had steadily refused to run into debt, and had managed to sustain its constantly enlarging and growing work without jeopardizing the funds or property in its keeping. It was felt that this wise and judicious management ought to commend it to the favor of all the friends of education who had money to give to the cause of liberal Christian education.

Second—It had shown great vitality; it had been a continually growing institution. Even in its early academic days it

had attained great popularity, and after taking on collegiate grade it had grown constantly in the scope of its work and in the favor of the people, as is witnessed by the steady increase of students. Today more than 400 students enroll annually for the regular literary work of the school.

Third—It had shown itself to be the friend of ambitious young men and women. Tuition had been kept low, and living expenses have always been marvelously cheap.

Fourth—The grade of the institution and the standard of the work had been held up to the level of the best schools in Ohio and the Western states generally.

Fifth—A large body of alumni had arisen, who, it was felt, would be glad to join in the supreme effort to place the institution on a sound financial footing.

Sixth—It was thought that multitudes of old students, scattered through all parts of the United States, would be glad to join hands in accomplishing the adequate endowment of the college.

Seventh—It was believed that many men and women of exceptional means would make this supreme occasion the opportunity for giving to this deserving institution in large sums.

Eighth—The business conditions of the country seemed particularly favorable for a movement of this kind.

The plans set on foot take into account all these conditions and attempt to use them for the accomplishment of the supreme purpose.

## Jubilee Commencement Week.

Elaborate preparations are being made for the great jubilee commencement, covering four days. Baccalaureate services will be held on Lord's day, June 17. These exercises will be similar in character to those of former years, and are not, therefore, to be considered a special feature of the jubilee work.

Tuesday, June 19, will be given up to the undergraduates of the college. This is really the beginning of the jubilee exercises. Wednesday, June 20, will be Alumni day. Thursday, June 21, will be Graduate day, and the jubilee exercises proper will be held. Friday, June 22, will be Eclectic Institute and Old Pioneer day. Elaborate programs have been provided for both the morning and afternoon sessions. The night sessions will be given over to the literary societies, with the possible exception of Thursday night. Eminent speakers of national reputation among the Disciples will address the people at all these sessions. The spacious tabernacle is being still further enlarged. We hope to be able to accommodate nearly if not quite 2,000 people at one sitting; and if this is insufficient, we have other large rooms where overflow meetings can be held. A detailed program of the jubilee week will be published in the near future.

## Invitation.

You are cordially invited to attend the Hiram College commencement exercises. Free lodging in private families or the college dormitories will be provided for all who come. Board will be provided in the college halls and special boarding-houses at a merely nominal cost. Send your name at once to O. G. Hertzog, Hiram, Ohio, and the best accommodations that our town can afford will be secured

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for you. Do not neglect this. We ought to have the names in advance of all who expect entertainment. Come and rejoice with us in the great victory we are asking God to give us. We feel sure we will not be disappointed.

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A daily twenty-seven hour through service has been inaugurated between Chicago and New York, leaving the Van Buren street passenger station, Chicago, at 3:30 p. m., arriving at New York at 7:25 p. m. the following day.

Standard New York and Boston Express leaves Chicago at 10:35 a. m. daily, instead of 10:20 a. m. as formerly, with through cars to New York and Boston, arriving at either city early the following afternoon.

Night Express leaves Chicago daily at 10:30 p. m. for New York and Boston, arriving at either city early the second morning.

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## CORRESPONDENCE.

## MISSIONARY SOCIETY OF THE CHURCHES OF CHRIST OF INDIANA.

Met at Valparaiso May 17 and 18. Addresses were delivered by Prof. J. V. Coombs, Prof. C. B. Coleman, Rev. J. H. McNeill, President B. A. Jenkins, Rev. E. B. Scofield, Rev. Jas. Small, Attorney Howard Cale, President L. M. Sniff, Secretary B. L. Smith, Rev. G. L. Wharton and Rev. P. J. Rice.

Splendid reports were given by T. J. Legg, J. M. Canfield, T. J. Shuey and other evangelists of the districts.

The secretary's report showed that \$1,474.61 had been received by the state board and used in the state work. The various districts, fourteen in number, have raised several thousand dollars for district work. The Second district raised the largest amount—viz., \$1,487.37.

The following officers were elected: A. B. Philpott, Indianapolis, president; E. L. Frazier, Marion, vice president; Attorney W. S. Moffet, Irvington, treasurer; W. E. M. Hackleman, Indianapolis, secretary. Directors—Dr. W. E. Col-lane, Flora; W. T. Wells, Huntington; O. E. Kelley, Clinton; S. W. Brown, Edinburg; Geo. Darsie, Jr., Connersville.

It was thought best that the board of directors should be composed of representatives from the different districts and the nominating committee observed this in electing the five members, who will serve until 1903.

The following resolution was adopted: "Resolved, That all moneys raised for state and district work be sent directly to the state secretary, to be apportioned by the state board."

This resolution is in harmony with a resolution passed in all the district conventions which have just closed. Therefore, send all money for state and district work to the undersigned, and not to your district secretary. This is the plan adopted and carried on successfully in other states. W. E. Hackleman, Secretary.

Last week we had the pleasure of attending the Indiana State Ministerial and State Missionary Association at Valparaiso, Ind.

While the attendance was not so great as at some former meetings, yet it was one of the best ever held. Much important business was transacted and great good accomplished.

The general sessions were held in the large auditorium of the Christian Tabernacle and the committee meetings in the various lecture rooms. The pastor of the church is John L. Brandt, one of the ablest ministers of the brotherhood. He has a strong church of more than 1,200 members and is always greeted with magnificent audiences. He has the various departments in excellent working order. The Sunday school is one of the largest in the state, having an average attendance of about 800. The Christian Endeavor, as well as the other societies, are correspondingly large and are enthusiastic over their work.

During our visit we had an opportunity to look in upon the Northern Indiana Normal School located there. This is one of the greatest educational institutions in the land. It is well equipped with buildings, apparatus, etc. It has one of the

most complete reference libraries found at any school.

A new science hall, 60 by 120 feet, and three stories high, is now in process of construction. This building will cost \$50,000 and when finished and furnished will be one of the most complete and convenient science buildings in the state.

While the school is called a normal school, yet it is in reality a college, as it offers instruction in nineteen different departments. There are 57 instructors, each a specialist in his department. With reference to the character of work done, it is only necessary to say that the credits given by the school are accepted in the best universities, to show that it must be of the highest order. The school occupies an unique position among the educational institutions of the country. While it is in fact a college, yet it possesses all of the advantages of the normal school. It was the pioneer in the movement of having school the entire year, and permitting students to enter at any time and elect their studies.

The institution was organized twenty-seven years ago with an enrollment of thirty-five students. It is now the largest training school in the land, having an annual enrollment of more than 3,500 students and an average daily attendance of more than 2,300.

Valparaiso is an ideal school town. It has all modern improvements, fine public buildings and church buildings, much larger than those usually found in cities of 7,000 population. The whole atmosphere of the place seems permeated with the spirit of work, so that one can scarcely visit the place without being inspired to greater effort.

The school has students from all sections of this country and from many foreign countries. These are attracted from the fact that while the character of the instruction is of the highest order and the advantages to the student are so numerous, yet the expenses are so very reasonable. We are told that the entire expense of a student for 50 weeks does not exceed \$150. This includes tuition, board, furnished room, books, fuel, light, etc.

This great institution is presided over by H. B. Brown, a member of the Christian Church. He is always ready to do whatever he can to advance the cause of the Master. He attends every service held at the tabernacle and his influence is felt not only in every department of the church but throughout the entire city.

## NEBRASKA.

Guide Rock.—Through the courtesy of the Blair brethren, I was invited to assist them in a grand Bible school and C. E. rally the 4th to 6th inst. I found all departments of the church work booming. A recent canvass of the city raised their Bible school enrollment to 700, out of which they expect to obtain not less than 300 or 400 permanent pupils.

The midweek prayer meeting is well attended, and nearly all offer prayers, as well as speak. The C. E., too, is forging to the front, and it is predicted that the Christian Church in Blair will soon lead all others in that city in members and genuine Christian life and work. Does the reader ask for the cause of this rapid advance? It is found in the person of Bro. J. S. Beem, recently from Iowa, who, while he stands six feet three in his stockings, is also a giant of consecrated

godliness and nervous push.

The writer gave two lectures on Bible school themes and preached two sermons, and on Monday morning, the 7th inst., departed homeward via Florence and Omaha. At Florence he found the church preacherless, but conducting the largest Bible school in the town. Bro. J. A. Holtzman and his estimable wife are still battling for the truth—the main wheel in the machine, as usual. Sister Tuttle is also rendering valuable service. At Omaha I called on the relict of the late H. O. Devries and found her pursuing a course in stenography, as she is unable to follow teaching since her great suffering in the loss of her husband. The writer is on the bills for the Decoration day address, May 30, and an address for the A. O. U. W., June 10, in this place.

A. D. Finch.

## H. W. EVEREST, DEAD.

The following just received announcing the death of H. W. Everest, dean of the Bible department of Drake University: "University Station, Des Moines, Iowa, May 21, 1900.—This morning at twenty minutes past seven o'clock H. W. Everest, dean of the College of the Bible, Drake University, passed to his home above. In November, 1898, he was partially disabled by a stroke of paralysis and did not resume class work until in September, 1899. At the beginning of the present term he was again compelled to lay down his work in the class room. During the past week he sank rapidly and for three days has lain in an unconscious condition. He passed away as peacefully as a child falls asleep. The remains will be taken to Hutchinson, Kan. The Des Moines services will be held in the University Place Church, probably on Wednesday of this week. A great good man has entered into the rest of his Lord and Master."

A. M. Haggard."

## Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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P. S. EUSTIS, General Passenger Agent, C. & Q. R. R., Chicago, Ill.

## TEXAS ECHOES.

The Texas annual missionary convention will be held in Paris June 11 to 14, and, having secured, through our wide-awake transportation committee—Bro. J. C. Mason of Houston—one fare with a maximum rate of \$5, we are confidently expecting the largest delegation that has ever attended any of our annual conventions. Our program committee has given us a bill of fare that our people cannot afford to miss, and they will go in numbers to enjoy the treat. Bro. J. N. Crutcher, the up-to-date pastor of the First Christian Church, Paris, with which the convention meets, is already issuing entrance bulletins informing the people of some of the good things he has in store for those attending, and his entertainment committee is at work securing homes for the delegates, and making every arrangement for their convenience and comfort. Visiting brethren and sisters from other states will be made welcome and treated as kindly and hospitably as warm Christian hearts can do. Come, then, and enjoy this great gathering of Christian people and make our hearts glad by your presence.

Our annual conventions are second in number and enthusiasm only to our national conventions—at least we think so—and we believe you will, if you will come and see.

The preaching force of Texas has been greatly strengthened of late by the addition of J. S. Meyers, who has accepted the pastorate of the Third Christian Church at Fort Worth; J. C. Dickson, who has located with the church at Tyler; Frederick F. Wyatt, who is preaching for the church at Whitesboro, and Morgan Morgans, who has permanently settled at Richland Springs.

Our protracted meeting season will soon be on hand and evangelists who have made a reputation for efficient work in protracted meetings will be in demand, as most of our churches hold meetings during the warm weather. After harvesting the crops we have harvesting of souls.

W. K. Homan, editor of the *Christian Courier*, published at Dallas, Texas, has recently gotten out a book, "The Church on Trial," which so clearly and succinctly sets forth the distinctive features of the Disciples and the difference between us and those of our brethren who oppose instrumental music in our worship and all co-operative mission work through an executive board that every home among us should be supplied with a copy. I have read the book both with pleasure and profit, and such is the verdict of those who have also read the book.

Our people are rapidly coming to the front in Texas, and within a few years hence we shall take our stand in the front rank. We have now about 450 preachers, 675 churches and 75,000 members, and yet one-fourth of the territory has not been evangelized, and in many towns and communities our distinctive features are not known! We believe that we have the greatest field for mission work, more open doors and greater opportunities than have any four states combined in America. People from all parts of the country are beginning to see and realize the almost inexhaustible resources of this great country, both mineral and agricultural, stock raising and

manufacturing, and other enterprises that are paying large dividends, and they are coming and settling among us, while our brethren are seeing these golden opportunities for the preaching of the primitive gospel and the planting of churches and are awakening to their responsibilities. Yes, we shall be a mighty host in the army of the Lord not many years hence.

B. B. Saunders,  
Corresponding Secretary.

## MINNESOTA MISSIONS.

Mrs. Mary Graham of Topeka, Kan., is in the field as state organizer for the C. W. B. M. of Minnesota. She is having excellent success, and much good will result from her work in our state. One can easily follow her path through the state by the strengthened auxiliaries, new juniors, new subscribers to the *Missionary Tidings*, etc. Mankato, Garden City, Willow Creek, Antrim and Madelia have been blessed by her presence.

Madelia has been wrestling with the salary problem, but now think they have it settled. Wm. Woolley reports two additions at Luverne and work prospering.

J. E. Denton of Onawa, Iowa, begins a meeting at Lewisville June 4.

The writer begins a new meeting at Cleveland in the very near future.

W. S. Lemmon begins in Minnesota soon.

Let the churches in Minnesota who want meetings now speak. We have good men who will be ready to go to work on short notice.

O. F. Jordan gives Minnesota a meeting while on his vacation this summer. Are there any more preachers like that down South?

The Minnesota state convention will be at St. Paul with the First Church, beginning Aug. 22, and extending over the following Sunday. Program is now in preparation. There will be sessions of the Ministerial Institute, M. C. M. S., the C. W. B. M., the C. E. and Bible School and a spiritual feast on Lord's day. Let the Disciples of Minnesota and all others that can come plan to be at this convention. You cannot afford to miss it.

Brethren of Minnesota, we call your attention once more to your pledges for state work. What are you doing? Some have come to the front nobly. Are you one of them?

A list of the churches, with amounts contributed, will be displayed at the convention. A roll of honor will be shown, consisting of those who have met their apportionments or made pledges and paid in full. Will you be on this roll?

Minnesota missions is our supreme privilege. We cannot do otherwise than rise to this privilege. Will we be loyal? You responded nobly to the call of American missions; will you respond to the call now of state missions? Arouse! the time is short; let us hear from you. Preachers, this is in your hands. Let us all to our posts and harken to the call of duty.

J. K. Shellenberger,  
Corresponding Secretary.

Madelia, Minn., May 14.

## KANSAS.

Miltonvale, May 14.—Kansas is a very ripe mission field. During our short experience here of only eight weeks the "Macedonian call" has been heard from many quarters. No less than eight or nine

churches, needing and wanting ministers, have come under our almost personal observation. Through the splendid efforts of W. S. Lowe, state superintendent, these churches are fast being supplied.

Beginning April 1, the writer arranged to divide his time between Clay Center and Miltonvale. Within two weeks from the above mentioned date, it was discovered that C. C. owned thirty-two Disciples who had never been identified with the C. C. congregations, while only about that number was identified.

This condition of affairs exists largely because of the carelessness and indifference of the preachers who have formerly had the C. C. Church in charge. The universal testimony of these Disciples is that no minister of the past has ever reminded them of their obligations to "Christ and the church" by asking them to become members of the C. C. fold. Churches burdened with such ministers should give them their "marching orders" at once.

We visited those Disciples in person, and on April 22 fifteen of them came forward for membership, being followed by two penitents, who were encouraged by their good example. Two weeks later we began a revival effort and five more have come. Evangelist J. A. Speck is now in charge of the meeting and we hope for good results.

We had a good day in the service of the Lord at Miltonvale yesterday. The home mission offering was \$12, which is more than double the church's former record.

J. M. Harris.

## GEORGIA.

The members of the Second Church, Augusta, are growing in faith and works. The writer began preaching for them Jan. 1, 1900, under adverse circumstances. The finances were in bad shape; taxes for five or six years back were due and unpaid; \$114 was due one merchant alone for paper, carpets, etc., and the entire amount was about \$250, and hardly a dozen people attending church. The attendance has improved wonderfully, and the work is taking on new life. Sunday nights our house is practically full, and our morning audiences are also good, while our Sunday school is doing good work. We have had five confessions since April 1, making eighteen additions since Jan. 1. Bro. E. L. Shelmutt is in a meeting with Athens Church, where he is pastor, and is being assisted by Bro. F. L. Adams, of Valdosta, Ga., but no news concerning their success has reached us.

Bro. Watkins is doing good work in Savannah. Bro. J. H. Wood is creating some interest in the "Georgia Christian Education Society."

Bro. George W. Neal of Kentucky is laboring acceptably in the northeast Georgia district in Word and Doctrine. Our annual state convention will be held in Augusta next November at the First Church.

W. A. Chastain.

## WHEN GOING TO NEW YORK.

Take the twenty-seven hour train via the Nickel Plate Railroad, leaving Van Buren street passenger station, Chicago, daily, at 3:30 p. m. Choice of three daily fast express trains from Chicago to New York and Boston. Please call on or address J. Y. Calahan, General Agent, 111 Adams street, Chicago, for detailed information.



## ILLINOIS.

## THIRD DISTRICT CONVENTION.—

The C. W. B. M. session of the third district convention opened with Miss Hale in charge. After devotions, conducted by Mrs. Holt, Mrs. D. E. Hughes spoke on the Calcutta Mission in a clear, concise and powerful style. In the absence of Mrs. Richardson of Quincy, Miss Hale made a strong address on the Virginia Bible lectureship and also explained the Mexican Mission. Mrs. Mathews made a bright speech on "What Have Our Children Done for Missions?" and Mrs. Cammen read a thoughtful paper on the need of enlisting children and how to conduct a junior Christian Endeavor mission band. A lively discussion followed. "How We Raise Our State Offering" was discussed by Mrs. Harris in a very practical and helpful manner, and Miss Hale made the evening address.

The district missionary convention opened with D. E. Hughes presiding. After a song service, J. S. Clements spoke on "Illinois for Christ" with much earnestness. S. H. Zendt followed with a very pointed address on "Our Motives to Work," and J. T. Stimes discussed "The Waiting Harvest." "The Dissemination of Our Plea" was taken up by L. H. Stine and G. W. Buckner discussed "Missionary Work a Condition of Growth." L. F. Davis stated in a good speech the place of a religious paper in the home, and the morning session closed.

In the afternoon J. E. Deihl spoke on the "Need of Organization" with a fine spirit, and Albert Schwartz followed with an address on "The Opportunity for Work," and the paper prepared by C. C. Spencer on the effects of county organization was read by D. E. Hughes. C. H. White addressed the assembly on "How to Obtain an Offering from Every Church," and it was full of business.

The business of the convention was taken up and the feasibility of putting out an evangelist was discussed, and the board instructed to put one in the field.

Albert Schwartz conducted a prayer service for more laborers in the field and S. W. Ennefer addressed the audience on "Missions and Our Plea," and D. E. Hughes on the "Labor Problem."

Next morning was given to discussion of practical church work and J. C. Reynolds delighted the people with an account of the labors of the pioneers.

## NOTES.

Caleb Edwards, for many years minister at Payson, has removed to Olney.

G. W. Buckner, the new minister at Macomb, is a splendid addition to the district forces.

J. C. Reynolds, the patriarch of Macomb, blessed the convention with his presence.

L. H. Stine, Quincy, and C. H. White, Galesburg, are happy in the fact that their churches recently liquidated crushing debts.

J. S. Clements was compelled to close a good meeting at La Crosse because of sickness. There were sixteen conversions.

The church at Augusta is raising money to remodel the building, and Bro. Ferguson is pleased.

The convention had a very small attendance, and only sixteen churches had contributed to our state cause. It is one

of the strong districts and should do much better.

C. A. Burton, recently gone to La Harpe, is in a meeting.

The district board elected is: D. E. Hughes, president; C. H. White, vice president; S. H. Zendt, secretary; J. S. Clements and Bro. Campbell.

The next convention goes to Galesburg.

J. Fred Jones, Secretary.

Stamford.

Jacksonville, May 18.—Bro. Snively has had three funerals and one wedding so far this week. Both of us have plenty of work to do.

Through the efforts of Bro. D. W. Osborne, a beautiful lot was purchased in the East Cemetery today, where those of our number unable to secure a resting place for their bodies will be laid away. How glad has this already made the heart of the sorrowing widow and fatherless child! This is a ministry of pure religion and undefiled—a practical Christianity. May such deeds increase!

K. C. Ventress, seven years at La Harpe, is already in his new field—Virginia.

The Fifth district convention will be held at Virden the first week in June.

J. Fred Jones preached for us May 6, and the church raised \$100 for state and home missions. Bro. Jones is a good preacher as well as secretary.

One confession last Lord's day.

A. C. Roach.

## WISCONSIN NOTES.

D. N. Wetzell's work at Richland Center still continues prosperous. About twenty additions, missionary offerings larger than ever before and a \$100 fair are some of the fruits of his activity.

G. C. Johnson of Ohio has been holding a meeting at Lynxville and has been given a call to remain with them. He will probably accept.

F. W. Mutchler, who recently removed from Center to Arcadia, Ind., writes that he is beginning to feel settled in the work there.

The West district convention is to be at West Lima, June 7 to 10. Write Dr. B. A. Cole that you are coming. The following-named preachers are expected to be present and on the program: D. N. Wetzell, E. R. Russell, A. W. Bloom, Julius Stone, F. W. Mutchler, Milton Wells, G. C. Johnson and C. G. McNeill.

I visited the old Retreat Church last Sunday. They had not met before in two years, but will meet regularly from now on; Sunday school at 11 a. m., followed by communion service every Sunday. W. N. Marks was elected superintendent and F. E. Rutter secretary. With these two men at this work, this school is sure to succeed. We took up a collection for home missions there last Sunday at their first meeting, and though it was a week late and unannounced, it amounted to \$5.57. It is a good plan to resurrect a dead church with a missionary offering. Missionary churches rarely die.

C. G. McNeill,  
State Missionary.

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## CHICAGO NOTES.

Methodist bishops and ministers have occupied a number of the city pulpits each Sunday during the conference. Sunday, May 20, Bishop Hurst of Washington, D. C., preached on "The Gospel of a Combative Force"; Bishop Fowler, on "The Supernatural"; Dr. James Boyd Brady of Worcester, Mass., glorified the denomination in a sermon entitled "The Magnificent Might of Methodism." The presence of the conference in town has called forth a number of sermons from other preachers on the work of the great church which is represented.

Among the sermons of this latter class, one of the most thoughtful was preached Sunday by Jenkin Lloyd Jones, the Unitarian. Some of the good things he said follow: "In conferences there is danger of marring the moral perspective, making those things primary which are secondary, emphasizing the demands of the organization above the demands of the moral law, putting the sectarian interests over and above the civic interests, the needs of the church above the needs of the community."

"Denominations, like individuals, grow old, and the reminiscent period follows the prophetic. When they begin to count their dead heroes they are losing their hold on the living world."

Mrs. E. W. Darst, to use her own modest and complimentary expression, gave herself a pleasant surprise by dropping in at the preachers' meeting Monday. She reported that she and her husband are engaged for a year at least at Midland, Texas, in the western part, away up on the "staked plains." They find a church of 150 or 200 members, most of whom are generous cattle-raisers. She seemed quite hopeful that the mild, dry air would restore her devoted husband to health, as it has many others who have gone there with similar trouble.

The discussion at the meeting was upon the practical aspects of the work in Chicago. Enough was said to show that the preachers already here feel the tremendous difficulties of the task, and that they are possessed of the faith that brings victory. J. H. O. Smith was present to say good-bye before leaving for the South on a three months' vacation. Dr. Hiram Van Kirk is preaching during May for the church at Austin. G. A. Campbell visited the church in Philadelphia last Lord's day. C. G. Kindred is succeeding nicely at Englewood.

G. D. Edwards and Horace Sibereil have written that they expect to summer at the University of Chicago. C. C. Morrison of Monroe Street will attend the university during the summer quarter. A. McKimmon visited the Indiana Ministerial Convention last week at Valparaiso. F. G. Tyrrell goes to the Ontario convention at Guelph June 3. Errett Gates visited Milwaukee last Sunday. W. M. Forrest filled the pulpit for him in his absence. F. G. T.

## HUMBOLDT PARK CHRISTIAN CHURCH.

Bro. Will F. Shaw of Walnut, Ill., came to us April 29 for a three weeks' meeting under the auspices of the city mission board, which closed last (Friday) night with five confessions and four baptisms. Among them were two little girls, twin sisters, daughters of Sister Carrie Reid. Bro. Shaw came to us as a stranger in the flesh, but before he

left he had endeared himself to our people so deeply it made our hearts sad to see him go. While we were somewhat disappointed as to visible results, we know that the Gospel of Christ in its purity and simplicity has been planted at Humboldt Park and will bring forth fruit in its season. Bro. Shaw is a profound thinker and a fluent and logical speaker and a perfect Christian gentleman. Bro. Sharp preached Friday night and after services the congregation was turned into a social and reception to Bro. Shaw. Lunch was served at 10 p. m. During the reception a handsome book, entitled "The Beginning of Christianity," was presented to Bro. Shaw by the members of the church as a small token of regard for the recipient. Bro. Sharp made the presentation address and I need not say that it was done gracefully. Bro. Kindred of Englewood Church was also present and made a few appropriate remarks.

Bro. Sharp will take up the work with us, preaching every Lord's day until September, and I am sure he will do a good work in this locality of our great city. I cannot close this communication without mentioning the zeal and faithfulness and Christian bearing and fidelity of our dear Bro. Larabee, who was constantly on the alert in assisting Bro. Shaw and other coworkers in this meeting. May the Lord bless him and give him many more years to serve his Master and bring good cheer to the hearts of those with whom he may come in contact.

May 19.

T. B. Hutchinson.

## WEST SIDE CHRISTIAN CHURCH, CHICAGO.

Churches, like nations, have their crises. In the history of the West Side Christian Church of Chicago there came a crisis last November, when the members (none of them wealthy, many of them poor) determined to complete their house of worship on Jackson boulevard, the first story of which had been built just before the panic of 1893. The intervening years had been a period of struggle to meet the current expenses of the church, and the interest of a debt. In November, under the ministry of Bro. Bruce Brown, for the first time steps were taken to complete the building, and \$3,200 was pledged for the purpose. The resignation of Bro. Brown on the first of this year, to accept the Central Church pastorate of Denver, did not cause any change of plans, nor did the great strike, which began shortly after the contractors had undertaken their work, daunt the members, although for weeks the piles of brick and stone lay untouched and the ragged, uneven walls were a menace to the safety of the structure. Finally, however, the contractors secured non-union men and resumed work, under constant police protection, since which time there has been no cessation of labor.

The strike has cast its gloomy blight over church members in every line of business. Hence the time seemed inauspicious to attempt to raise the \$3,000 needed to push forward the work of building. But Bro. E. B. Reynolds, Sunday school superintendent, with the enthusiastic faith that characterizes him, declared the money could be raised. He devoted himself to the effort. Day and night he labored in the cause. No dis-

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couragement lessened his zeal; no obstacle shook his faith. He visited many people of the community who are not members of the church; he was cheered not only to learn from them of the high standing of the church in the community, but also to receive substantial contributions from them. From a former member, now living in Los Angeles, he received a telegram pledging \$500.

When finally the day (May 13) came to present the matter to the church, he had every reason to believe that the desired \$3,000 could be raised. In the spirit of faith he presented the matter to the congregation. God gave a fuller answer to prayer than the most hopeful member had dared to expect, although all are men and women of great faith.

Pledges were made (mostly in small sums) until finally the amount reached \$5,000, making the total pledges since last November \$8,200—all this in addition to keeping up the regular current expenses of the church, which are large. It is worthy of note that there was not a single pledge received from any of the church societies; this leaves them free to continue their usual work, unhampered, and at the same time permits the members to give all of their offerings personally, instead of part being given through societies.

The congregation now sees its way clear to complete and seat the church, which will be one of the most conveniently arranged buildings of the kind in Chicago, and the largest and best owned by our Brotherhood in the city.

An interesting fact in connection with the building is that Bro. J. W. Allen, who for thirteen years was pastor of the church, and under whose ministry the building was begun, has been with the congregation since the 1st of March, and will have the joy of dedicating to the worship of God a building that represents so much of his life's most earnest labor.

S. J. Chapman.

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## PENNSYLVANIA.

C. W. Harvey of Plymouth has been elected Eastern editor of *The Worker*, our state paper. Bro. Harvey knows the field and the workers as well as any man in Eastern Pennsylvania, and will be a worthy successor to the lamented C. S. Long.

General Secretary John Willis Baer is attending the annual meeting of the Alleghany county Endeavorers at Pittsburg.

M. H. Wilson is general agent of "Success." Headquarters at Pittsburg, Pa. He is one of our good and successful preachers.

The Second Christian Bible School of Reading, Pa., was shut out of the public school building where it had been held for months, by order of the school board, instigated by Romanist and secretarian influences. John T. Taylor, the superintendent, makes an earnest appeal for help to secure a home for the work, which has been very promising from the start.

L. O. Newcomer, the new pastor at Canton, reports ten additions recently. His work is developing finely.

E. S. Stevens, missionary to Japan for eight years, visited his old classmate, T. E. Cramblet, and preached in the East End Church, Pittsburg, recently.

Dr. I. A. Thayer, late pastor at New Castle, ministers to the church at Rogers, Ohio.

Mark A. Collins, now pastor at Chester, England, a former Pennsylvania boy, is home to his native land for a bride. Miss Edith E. Schoenheit, German Valley, N. J., is the lady, and the wedding was to take place May 17.

George A. Jones of Cincinnati has been called as pastor at Dutch Fork, Pa. He is on historic ground.

A splendid convention has just been concluded at Washington. West Pennsylvania Disciples gathered there in large numbers and full of enthusiasm. The treasurer's report showed \$1,048.50 raised in six months for district missions. Such veterans as L. P. Streater and Robert Graham, who had labored together in the district half a century ago, were present with holy memories and mellowed thought. There were great addresses on the most vital themes. W. J. Shannon, on "Christian Union"; D. M. Kinter, on "The Bible"; C. M. Iams, on "West Pennsylvania Missions"; O. H. Phillips, on "The Christian and the Press"; W. L. Hayden, on "The True Evangelism," and Z. E. Bates, on "The New Evangelism," were all instructive and stimulating. Others, on other themes, contributed richly to the profit of the meeting. C. M. Oliphant of Wheeling, W. Va., made a stirring address at the closing session on the Christian Endeavor movement. Some of us, who could not be there, missed much, but rejoice in the uplift to the work which must come as a result of the convention.

W. C. Gibbs, who graduates at Hiram in June, will take charge of the work at McKee's Rocks.

The kindergarten at the First Church, Alleghany, is the best church kindergarten in the twin cities.

J. P. Topping and his wife, both preachers and "pastors" until recently in the Christian Connection, have taken the work at Confluence.

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## IOWA C. W. B. M.

Several new auxiliaries have not yet been reported to these columns. Benton county now has an auxiliary in every one of its six churches. The new organizations are: At Mount Auburn—Mrs. Julia Johnson, president; Miss Josie Conner, secretary. At Urbana—Mrs. M. L. Cumberland, president; Miss May Hemphill, secretary. At Vinton—Mrs. L. E. Lutton, president; Mrs. Kittie Roberts, secretary. At Central City—Mrs. Geo. Anderson, president; Mrs. A. E. Davis, secretary. At Greeley—Mrs. Ella Claxton, president; Mrs. Sarene Vaughn, secretary. At Arlington—Mrs. Jessie Ainsworth, president; Mrs. Anna Allen, secretary.

In addition to these organizations effected by the secretary, two new auxiliaries are reported in the Northwest district. The Lake City auxiliary visited Rands and organized a small auxiliary; Mrs. Mary Tullis, president, and Mrs. Mable Cornell, secretary.

Mrs. Major of Laurens visited a country schoolhouse near by and effected an organization of fourteen members. The names of the officers have not been reported.

Mrs. Major also collected about \$40 more for the starving in India. Fifty dollars was previously sent to the famine fund. This is an example of what might be done at many points if any will take the trouble to collect offerings. Send the money to Helen E. Moses, saying it is for famine relief, and it will be kept sacredly for that purpose. Auxiliaries should not divert any of their regular funds for this purpose, but make extra gifts. Twenty-three new organizations have been reported during the year. We want at least fifty. As only the month of June remains in the state year, we hope the auxiliaries that were planning to visit points near them will not delay the work.

Please make the mite box offering the subject of prayerful attention. Do not let the year close with a backward step for your auxiliary, but try to bring up your report to a higher standard, that Iowa may do her part toward reaching 100,000 women and \$130,000.

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## BLUE GRASS CLIPPINGS.

The Kentucky Christian Missionary convention will be held this year with the church at Carlisle, Aug. 20 to 22, inclusive.

The revival recently held at Mayfield, Graves county, by J. V. Coombs of Indianapolis, closed with twenty-five additions. E. W. Thornton, formerly of Missouri, is now pastor of this church.

The ladies of the church at Maysville, H. T. Cree, minister, are supporting a missionary in Arkansas.

The meeting recently held at Eminence, in which C. A. Thomas of the Broadway Church Louisville, assisted the minister, C. L. Garrison, closed with twenty-two added.

C. W. Dick, formerly of the Clifton Church, Louisville, has accepted a call to the church at North Middletown, and has been succeeded by C. H. Hilton, who has been located the past year at Olathe, Kan.

The closing exercises of Madison Institute, Richmond, will be held May 26 to 31, inclusive. F. M. Tinder of Carlisle will deliver the annual Y. M. C. A. sermon and J. H. Garrison the commencement address. This institution continues to prosper under the wise management of its accomplished principal, Miss Alice Lloyd. The past session has been a very prosperous one.

The meeting at Owenton, in which A. P. Cobb of Decatur, Ill., assisted the minister, J. C. Caldwell, closed with twenty-two added.

The district and county C. W. B. M. will hold a joint convention at Midway on the 26th inst. George Darsie of Frankfort, Mrs. A. M. Harrison of Lexington and Mrs. James Vernon of Nicholasville are among those on the program.

Ward Russell of Williamstown has a lecture entitled "The Lost Rib," which is highly spoken of by all who have heard it. He recently delivered it before a large audience in Milligan Chapel, Lexington. Bro. Russell is now preaching full time for the Williamstown congregation.

Among the preachers who attended the state C. E. convention, which met last week in Versailles, were: H. C. Garrison, Danville; W. R. Lloyd, Richmond; S. M. Bomard, Louisville; H. P. Atkins, Harrodsburg; R. L. Cartwright, Dover; H. H. Lloyd, Lawrenceburg; Ward Russell, Williamstown; T. S. Tinsley, Owingsville; R. H. Lampkin, Walnut Hill; I. J. Spencer, Lexington; F. M. Tinder, Carlisle; J. B. Yager, Somerset; Charles Darsie, Newport, and Lloyd Darsie, Paris.

B. F. Cats, who graduates next month from the College of the Bible, will locate with the church at Georgetown, Ind., and will probably continue his literary work in Louisville.

Prof. J. B. Grubbs, who has been quite ill, is now much better, and has returned to his work in the Bible College. We earnestly trust that he may yet have many years to devote to his much-loved work.

The closing exercises of Hamilton Female College, Lexington, will be held May 24 to 30, inclusive. J. H. Garrison of St. Louis will preach the baccalaureate sermon and E. L. Powell of Louisville will deliver the commencement address. The attendance this year has

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been very large. President Hagerman is to be heartily congratulated upon the continued success of this honored institution. Geo. W. Kemper.

Midway, Ky.

## CONFERENCE OF THE DISCIPLES IN THE MIDDLE ATLANTIC STATES.

The second annual conference of the Disciples of the Middle Atlantic states met with the church at Hagerstown, Md., May 16, 17 and 18, and the attendance, both of preachers and laymen, showed that the idea of an Eastern conference has been favorably received by the people. There were present at this session 124 representatives, including thirty-five ministers. Every state was represented, from New York to Virginia. Most of the states were represented by their ablest talent.

The conference was opened on the evening of the 16th with devotional exercises by Richard Bagby of Louisa, Va., whom everybody loves. Then followed an appropriate address of welcome by Chas. D. Wagaman, a prominent young lawyer of Hagerstown. He made the visitors glad to be there. After this the audience had the pleasure of listening to an address on "The Saloon and Missions," by L. A. Cutler of Louisa, Va., one of the best-known and best-beloved in the East. This was delivered in the true "Cutlerian" style, and had a deep, good effect on the hearers. W. J. Lhaman of Alleghany, Pa., was in his best thought and humor when he followed Mr. Cutler in an able speech on "The Call to Us Today." Mr. Lhaman is right abreast of the times and handled this subject according to modern advancement, but with old-time faith.

The session on the morning of the 17th was opened by H. F. Lutz, the earnest pastor at Harrisburg, Pa., with devotion, and was followed by an able address on "How to Study the Gospels," by Prof. J. W. McGarvey of Kentucky University.

The face of Dr. F. D. Power of Washington, the chairman, in our conventions is something like the rising sun—always scattering light—and a man who does not love this genial man would possess a strange nature. Dr. Power introduced E. B. Bagley of Washington, who discussed "Evangelization of the East" in a very telling way. B. A. Abbott of Baltimore then made an address which met general approval and elicited much favorable discussion. His subject was "Our Educational Needs in the East." Mr. Abbott is one of the most thoughtful and best-posted of our men in the East.

That afternoon Dr. E. E. Montgomery of Philadelphia led devotional exercises,

followed by Cary E. Morgan of Richmond, Va., who spoke on "Education and Missions." It was a very thoughtful, interesting address. The conference was glad to bid welcome to Mr. Morgan, he being new to the East as a minister. He has already won the hearts of the brethren and they have deep confidence in his ability. J. M. Philput of Brooklyn was very forcible in his address on "Mission Fields in Our Great Cities." His experience in this special work gave to his address peculiar force and value. Then followed "The Bishop of Love," J. D. Haymaker of Strasburg, Va., in an interesting address on "The Problem of the Country Church." W. J. Wright of Washington delivered an address on "Hindrances to Our Eastern Work," which was one of the best delivered at the convention. Peter Ainslie of Baltimore followed in a pleasant, thoughtful address on "Our Plea and Eastern Conditions." Mr. Ainslie is eloquent in his addresses. He is editor of the Christian Tribune and is well known.

"Ministerial Training and the Churches," by Prof. McGarvey, then followed. It was full of deep significance to those present.

Harry Minnick, the recently chosen pastor of Marshall Street Church, Richmond, Va., greatly pleased the audience in his sprightly, able address on "How Escape the Dead-Line in the Ministry." His address was full of what young America would call "hot shot."

Dr. C. A. Young of the University of Virginia gave his study on the Book of Jonah at this session. His work as a teacher of the Bible is too well known to elicit comment. This study was thorough and to the point. He can make his hearers feel as he feels and see as he sees.

One of the most difficult topics, and yet one fraught with deepest import, was discussed at this time by M. E. Harlan of Brooklyn, his subject being "The Holy Spirit in the Sermon." He discussed it ably and practically.

G. P. Rutledge of Philadelphia here delivered a very helpful address on "Sunday School Work." This was followed by an open parliament on "Suggestions on Sunday School Work," led by W. S. Hoye of Beaver Creek, Md. Most of the ministers and Sunday school workers present took part in the discussion.

A permanent organization was formed and the following officers elected for the ensuing year: President, Dr. E. E. Montgomery, Philadelphia; vice president, F. D. Power, Washington; recording secretary, M. E. Harlan, Brooklyn. The following is the executive commit-



tee: Cary E. Morgan, Richmond; W. S. Hoye, Beaver Creek, Md.; E. L. Kellon, Newark, N. J.; W. J. Wright, Washington; S. T. Willis, New York, and J. A. Hopkins, Clayton, Md.

Ample tribute was paid by the committee on resolutions to our fallen heroes, C. S. Long of Lock Haven, Pa., and F. M. Anderson, state evangelist of Virginia.

It was a strong program, carried out almost to the letter. It did good, and no man deserves more credit for the success of the Hagerstown conference than that prince among kind hearts and fine brains, S. T. Willis, the secretary; and too much cannot be said in praise of the genial pastor, P. A. Cave, for the royal manner in which he provided for the entertainment, and of his people for their sincere kindness. This may not close without mention of the kindly presence of three fathers in Israel—M. C. Tiers and James Carr of New York and Wallace Cave of Virginia. And so we parted, feeling that we had been about the Master's business, and hoping for the fulfillment of plans laid in His name. The annual meeting of the conference will be in the month of May.

Milton H. H. Lee.

#### COTNER COMMENCEMENT.

The eleventh annual commencement of Cotner University will begin Thursday, May 31, and close Wednesday, June 6. The usual recitals of the departments of music and elocution, exhibitions of literary societies and class exercises will be given. The baccalaureate sermon will be delivered by Sumner T. Martin of Omaha, Sunday, June 2, at 11 a. m. The annual commencement oration will be made by B. J. Radford on Wednesday, June 6, at 10:30 a. m. Alumni exercises at 3 p. m. The exercises will consist of an address by A. D. Harman of St. Paul, Minn., with other interesting exercises by members of the association. All friends of the institution are invited to enjoy this public occasion.

W. P. Aylesworth.

#### CHINA NOTES.

The Chinese as a nation and people are losing faith in idolatry. Numbers of priests are among our inquirers. As the light of truth reveals the utter emptiness of heathenism, the Buddhist priests find the hope of the gains are being lost. The people are hearing of Christ and are openly confessing their faith.

We have had seventy-two additions recently in Chu Cheo. These made a public profession of their faith in baptism before hundreds of witnesses. We are working to get a heathen temple converted into a Christian church. Christianity is waving its banner over the ruins of heathenism in Chu Cheo, China. W. R. Hunt.

A timely new edition of Philip Gilbert Hamerton's "Paris in Old and Recent Times" is published this week by Little, Brown & Co. It traces the early history of Paris, and gives, in Mr. Hamerton's usual delightful manner, an account of the origin and growth of the more important buildings, Notre Dame, the Louvre, the Tuilleries, the Luxembourg, the Hotel de Ville, etc. New illustrations add to the attractiveness of the volume.

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**T**HE true value of a paint can be determined only by a series of paintings. It costs more to burn off a cracked and peeled surface than it does to paint a new one.

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are dangerous to health. Indigestion, jaundice, loss of appetite, sleeplessness, and many other irregularities of the human system follow such a condition. There can be no health where the liver is out of order. To cure all liver troubles promptly and without danger use

### Dr. Peter's Blood Vitalizer

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It is a 100-year-old Swiss-German preparation—the discovery of a wise old physician of great skill. Made of pure roots and herbs and nothing else.

It is not a violent cathartic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives tone and vigor to the entire system.

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Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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### CHRISTIAN Business Men's Directory

#### ATTORNEYS AT LAW.

Telephone, Main 1975.

**MILTON O. NARAMORE**,  
81-82, 164 La Salle Street, Chicago.

Telephone, Main 2499.

**FRANK L. CHILDS**,  
Suite 870 Calumet Building,  
189 La Salle Street, Chicago.

Telephone, Main 3571.

**EDWARD B. WITWER**,  
1208 Association Building,  
153 La Salle Street, Chicago.

J. E. BORUFF. Tel. Main 3259 D. C. BORUFF.  
**BORUFF & BORUFF**,  
FRED. L. BORUFF, Associated.

Suite 314, 145 La Salle Street, Chicago.

#### FUNERAL DIRECTORS AND EMBALMERS.

Telephone, West 1376.

**H. E. HAGGARD**,  
153 South Western Avenue, Chicago.

#### COAL, WOOD AND COKE.

Telephone, West 648.

**J. H. TRUNKEY**,

Wholesale and Retail Dealer in all kinds of Hard and Soft Coal, Wood, Coke and Charcoal.

Office and Yards, 50 N. Western Ave., Chicago.

#### COMMISSION MERCHANTS.

**R. B. THRAPP & CO.**

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Vegetables, Fruits, Poultry, Game, Eggs, etc.  
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#### EMIGRATION AGENTS.

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Reliable Information about land crops and prices in the Coast Country of Texas.  
REF.—Any Bank, Business or Professional man of Galesburg. Write for free booklet.

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**A. A. DEVORE & SON**  
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Do the largest tailoring business in Chicago: Is because they carry the largest stock of fine Woolens and make up stylish garments at popular prices.

## ARKANSAS CONVENTION.

Joint programme of Arkansas Missionary Co-Operation and Christian Woman's Board of Missions, at Little Rock, June 5 to 7, 1900:

## Tuesday Night.

At 8 p. m.—Joint address of welcome, Mrs. Josie Yowell, Little Rock.  
Response, B. R. Davidson, president of convention, Fayetteville.  
Convention sermon, G. A. Hoffmann, St. Louis; alternate, N. M. Rayland, Fayetteville.

## Wednesday Morning.

## (Missionary Co-Operation.)

At 9 a. m.—Devotions, led by W. O. Breeden, Camden.

At 9:30 a. m.—Appointment of committees—enrollment, nominations, ways and means, resolutions.

Report of state board, read by E. C. Browning, corresponding secretary.

Reports of missionary pastors and district evangelists—W. S. Crutcher, Pine Bluff; T. N. Kincaid, Hot Springs; E. S. Allhands, Arkadelphia; J. W. Jones, Amity; W. R. Streater, Mena; Joe W. Donham, Junet.

Questions and discussions.

At 10:30 a. m.—Sermon, by R. O. Rogers, Paragould.

## Wednesday Afternoon.

## (C. W. B. M.)

At 2 p. m.—Song, by audience. Devotions, led by Mrs. T. N. Kincaid, Hot Springs; alternate, Mrs. Florence Shelton, Hot Springs.

Appointment of committees.

President's address, Mrs. John Fletcher, Little Rock.

Report of corresponding secretary, Mrs. F. L. Sutton, Little Rock.

Report of treasurer, Mrs. Lucy M. Hull, Little Rock.

Report on children's work, Mrs. Mollie Gamble, Fort Smith.

Special notes from the fields (Auxiliaries and Endeavor Societies).

"The Woman's Endeavor," Mrs. Clara Martin, Little Rock.

Institute, conducted by Miss Laura V. Thompson, Carthage, Ill.

## Wednesday Night.

At 8 p. m.—Song, by audience. Devotions, in charge of Mrs. Virginia Crutcher, Pine Bluff.

Music. Address by Miss Laura V. Thompson, national organizer, Little Rock.

Solo, Mrs. S. Wishendorf.

Poem, Mrs. Annie Cable Wilson, Camden.

Thanks offering.

## Thursday Morning.

## (C. W. B. M.)

Devotions, led by Mrs. J. N. Jessup, Little Rock.

Reports of committees. Election of officers.

Question box, in charge of Miss Thompson.

Bible reading and prayer service.

Motto for the coming year.

## Educational—Joint Session.

At 10:30 a. m.—Address of Mrs. Jennie Beauchamp, chairman of committee.

Report and address of E. T. Edmonds, Fort Smith, secretary of committee.

Address of N. M. Ragland, Fayetteville. New educational matter. Address by G. W. Leonard, Bentonville.

At 11:30 a. m.—Address by representative of F. C. M. S., H. H. Rama, Siloam Springs; and if time, A. C. M. S., C. C. Smith.

## Afternoon.

## (Missionary Co-Operation.)

At 2 p. m.—Devotions, led by Dr. J. S. Shibley, Paris.

At 2:15—Reports of committees—ways and means, nominations (including place), resolutions.

Ministerial aid, L. C. Wilson of Nashville.

At 2:45—Representative of A. C. M. S. (if not given before), C. C. Smith.

At 3 p. m.—"Church Extension," Willis F. Jordan, Newport.

At 3:15 p. m.—Address on Sunday school work, T. F. Weaver, Texarkana.

At 3:40 p. m.—Discussion.

## Night Session.

Report and address of J. N. Jessup, superintendent of Christian Endeavor.

"Arkansas State Missions," C. C. Smith. Pledges and collections.

The Ministerial Aid is helping some preachers, widows and orphans in our state, carrying sunshine into homes that would otherwise be gloomy.

## Information.

The general board appropriates money directly to twenty-eight state boards, besides the work done in city evangelization, etc. Among the states helped, both through the state board and otherwise, is Arkansas. Whatever has been accomplished has been reached through the help of the co-operating churches in the state, the general board and the C. W. B. M.

The A. M. C. M. S., otherwise called the home board, does work in all needy parts of the United States and the British provinces that they can reach. Help was extended to 109 missionaries last year. They averaged seventy-seven and one-half additions each. The next largest average among the various churches doing mission work was nineteen.

Connected with, and a part of our American work, is the church extension. This has been very helpful to us in Arkansas. Its funds are always kept distinct. This is true with regard to all interests. You know what you are contributing to.

The creed of the Apostolic Church and of Disciples today, "Jesus is the Christ." Conditions of fellowship and membership, faith and obedience. The proper contention, "The faith once for all delivered to the saints," to bring about and preserve the unity of the Lord's people.

God help us to grasp the opportunity. The Christian is a worker together with God.

## Arkansas C. W. B. M. Notes.

During the last four years the mission work of Arkansas has helped in the support of seventeen preachers (an average of eight for the past two years). There have been not less than 756 baptisms, 1,220 other additions—total, 1,976. Churches organized or reorganized where work had ceased, 33; Sunday schools, 35; houses built, or in process of building, more than 50; Christian Endeavor Societies, 12; C. W. B. M.'s, 9; money raised for missions, building, paying church debts, etc., \$39,000. Double our state funds and it will quadruple results.

It is claimed about half the congregations we now have are the results of missionary co-operation.

The grand total of additions last year, under the direction of the national and state boards, was 19,617; baptisms, 11,780.

The C. W. B. M. supports or assists in supporting work in Jamaica, India and Mexico. She employs seventy-eight missionaries, besides native evangelists, Bible women, teachers and helpers. She maintains two university Bible lecture-ships, one academy, two orphan schools, twelve day schools, three orphanages, one kindergarten, one Chinese mission school, one hospital, three dispensaries, one leper mission.

The receipts for 1899 were \$101,343.54. The trunk line of finances for the C. W. B. M. is a voluntary monthly payment by each member of not less than 10 cents. This, with information gathered through auxiliary meetings, is the secret of her

success. Love of God and man, and knowledge of needs and opportunities will solve the mission problem.

The Christian Endeavor Society is for the purpose of drilling and encouraging young people in active work. It is a devotional school in which every member is pledged to take part in the exercises. Its motto is "For Christ and the Church," and it is wholly under the control and direction of the local church. While those who have tested the value of missionary organizations, Sunday schools, Christian Endeavor Societies, would like to see every congregation reap the advantage of them, it is for each one to decide the question for itself, and not seek to interfere with the liberty of others to accept or reject them.

One dollar given to Arkansas missions will enlist \$10 in active Christian work. There are more than a dozen county seats where a little encouragement for awhile would result in a house and a self-supporting church. Other towns of importance furnish equally promising opportunities.

The C. W. B. M. are cultivating the following fields: United States, representing north, south, east and west. Among these is Arkansas. She receives \$250 per year from the national board, besides help from the auxiliaries of the state.

AN OLD ACQUAINTANCE. "It is now about seven years since I made an acquaintance, which I treasure up to this day," writes Mrs. Emelie Musebecken, Atlanta, N. Y. "At that time I was in a very bad health. I had the dropsy, and our physician pronounced my case incurable. We expended a small fortune to get me cured, but all in vain. My case got more desperate, instead of better, and I gave up all hope of ever getting well. One day I had a visit from my father. He insisted that I should make a trial with a remedy he prized very highly, Dr. Peter's Blood Vitalizer. I procured a bottle. Hardly three days had passed when I felt a remarkable change for the better. I had not enjoyed a night's rest for months, but now I was blessed with refreshing sleep. I continued with the Vitalizer and rubbed my limbs and stomach with the Oleum. It took in all twenty-five bottles to cure me. Many will say that is quite a number of bottles to take to effect a cure, but if they consider my case and what we had to pay for doctor and medicine, they will find the cure cheap. And now a word of that benefactor of mankind, Dr. Peter Fahrney, in Chicago, Ill., who manufactures the Blood Vitalizer. May heaven's richest blessing rest on him, and his house, too, and may the good Lord preserve him many, many years for the benefit of ailing mankind."

Isn't this a grateful acknowledgment by a grateful woman?

Wanted—\$2,000. The Chicago Christian Missionary Society wish to secure a \$2,000 loan on the church property at Ravenswood in order to save it to the cause. The property is worth nearly \$4,000, and it is proposed that it be transferred to the society, which will handle the matter and see that interest is paid promptly. It is thought it will be well to secure a loan for five years at 6 per cent. For particulars address M. O. Naramore, chairman executive board, 81, 164 La Salle st., Chicago.



## Words From the Wise and Enterprising!

Buchanan, Mich., May 1, 1900. Oracle Publishing Company, Chicago, Ill.—Enclosed we hand you \$25 to cover twenty-five subscriptions to The Christian Century and 100 singing books, as per your offer. Please send books at once, as we would like to have them for use next Sunday. Yours, etc., D. H. Bower.

Dayton, Va., May 6, 1900. Christian Century Company, Dear Sirs: Christian Melodies received. We are much pleased with them. I don't think I ever saw a better collection of music for all classes of services. I will be able, I think, to send you more subscribers for The Century. Your brother, L. C. Rhodes.

Vanceburg, Ky. The Christian Century Company, Dear Sirs: Enclosed find draft for \$25 for Christian Melodies and papers. Thanks. We think Christian Melodies the best book we have examined for years. Yours, J. M. Wells, M. D., thirty years song leader.

Maryville, Mo., May 8, 1900. Oracle Publishing Company, Chicago, Ill., Dear Sirs and Brothers: Enclosed please find postoffice order for \$50, with subscription list of fifty names, to which please send The Christian Century for one year and forward me 200 copies of Christian Melodies, as per your recent offer. My music committee report favorably on your book, and we will try it. Please send them promptly, so that we may have the books for Sunday next. Yours fraternally, J. M. Hosmer, Supt.

Raritan, Ill., April 7, 1900. Oracle Publishing Company, Chicago, Ill.: Enclosed please find list of subscribers to The Century. Send Christian Melodies to Mrs. R. H. Barnes, Raritan, Ill. Respectfully, R. H. Barnes.

Eaton, Ind., April 25, 1900.—The Christian Century Co., Chicago, Ill. Messrs.: Please find enclosed names of twenty-five subscribers, under your offer of 100 song books for twenty-five subscribers; also check for amount of subscription. Please forward "Christian Melodies" at once to Ellsworth Younce, Eaton, Ind.

Argenta, Ill., March 13, 1900.—Oracle Publishing Co. Dear Sirs: Find enclosed draft for \$15.00 to pay subscription for the Century for one year for the following persons. You will please send the song books in my name by express. Yours respectfully, F. Welton, Elder and Clerk.

Fargo, Mich., March 14, 1900.—Dear McKinnon: The following wish to take advantage of the combination offer. Send an extra book, making thirty-one copies. Express the song books to Arthur Hewett, Avoca, Mich., and write him at Fargo, Mich., post office. Find enclosed \$10.30. Fraternally yours, Meade E. Dutt.

Kellogg, Iowa, March 2, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Sirs: I enclose draft for twenty-six dollars (\$26.00) and a club of twenty-five names for the Christian Century. Please send 100 copies of "Christian Melodies" to C. J. Irish, Kellogg, Iowa. Mrs. J. O. Quaintance also takes your \$2.00 Bible offer. The extra dollar is for her. Please send the Bible to her address. Fraternally yours, F. W. Collins.

Carthage, Ill., March 9, 1900.—The Oracle Publishing Co., 358 Dearborn street, Chicago, Ill. Dear Brethren: I send you herewith a draft for \$40.00 for forty subscriptions for the Christian Century for the term of one year. The list is nearly completed, but I can not send you the

names to-day. I will send you the list of forty names and addresses next Monday. I have telegraphed you that I was sending the draft to-day, and have asked you to send me immediately by express 160 copies of "Christian Melodies," to which we are entitled under your combination offer. I hope you have expressed them to-day, so that we may receive them tomorrow, and have them for use on Sunday. Remember that I will send you the list of forty names on next Monday, hoping you can begin to send the paper to the subscribers with next week's issue. Fraternally yours, Charles J. Schofield.

Center Point, Iowa, March 22, 1900.—Oracle Publishing Co., Chicago. Gentlemen: Enclosed please find sixteen dollars (\$16.00) for Christian Century and song book, as per your offer. Please send song books as soon as you can, for we have a short meeting, commencing to-night, and need the book badly. Mrs. E. J. Cochran.

Wapello, Iowa, March 21, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Brethren: Enclosed find list of twenty-five subscribers to Christian Century, under your combination offer. Send 100 copies of "Christian Melodies" to Chas. Blanchard, Atalissa, Iowa, by freight, C. R. I. & P. Fraternally, Chas. Blanchard.

La Junta, Colo., April 1, 1900.—Editor Christian Century: Please send the Christian Century to the following ten new names and two renewals. So please find enclosed order for twelve dollars (\$12.00) to pay for the same. I think I can get a few more names to add to this list in a short time, but we are needing the song books so badly that I thought it best not to wait longer with this order. Please send the "Christian Melodies" by express, as soon as convenient, to Mrs. D. R. Battery.

Carthage, Ill., March 12, 1900.—The Oracle Publishing Co., Chicago, Ill. Dear Brethren: The "Christian Melodies" are at hand. We have not counted them, but suppose that when we do so we shall find the tale complete. I send you herewith the list of forty subscriptions for the Christian Century, for which draft has already been sent you. I send you also herewith \$1.00 for my subscription to the Christian Century for 1900. Please send the subscriptions so as to begin with this week's issue, if possible. Very truly yours, Charles J. Schofield.

Thornburg, Iowa, April 15, 1900.—Oracle Publishing Co. Dear Sirs: You will please find enclosed draft for \$10.00, for which please send your Christian Century to the following names. The last three names are donated, so please stop them as soon as the time expires, as they will not be able to continue perhaps; also send the thirty song books. J. M. Miner.

Fairbury, Neb., Feb. 26, 1900.—Oracle Publishing Co., Chicago, Ill.: Please find enclosed a draft for \$31.00. I also send you a list of thirty-one names for Christian Century. I believe that 31 multiplied by 4 equals 124 song books. Please send them to us at once. We must have them by Sunday. Drop me a card on the receipt of this, telling me that you have sent them. I got these subscriptions in seven hours' work. Now, remember that from henceforth you will preach to thirty-three families every week in my congregation. Wm. Oeschger.

Perry, Iowa, April 14, 1900.—Oracle Publishing Co., 358 Dearborn street, Chicago. Gentlemen: Enclosed find draft

for \$25.00 for the club of subscribers for Century and the 100 song books entitled "Christian Melodies." Please send the books by freight at your earliest convenience. I thank you for the bundle of sample copies which you sent some time ago. They were of great value in canvassing. I send names and addresses of those to whom you may send papers on accompanying sheet. Thanking you for your favors, I remain, yours respectfully, Jos. S. Hofer, Sunday school superintendent.

Ellensburg, Wash., March 26, 1900.—Editor Christian Century. Dear Brother: We have secured the twenty-six names to your paper, and enclosed you will find the \$26.00, for which send the books. J. T. Brownfield.

Florence, Mont., April 6, 1900.—To Christian Century Publishing Co. Dear Sirs and Brothers: Enclosed find list of twenty-five subscriptions and postoffice order for \$25.00. You can send books by freight. Yours very truly, L. D. Reynolds.

Cadwell, Ill., April 9, 1900.—The Oracle Publishing Co., Chicago, Ill.: The sample copies of the Christian Century were received and distributed, and we now have fifteen new subscribers. Enclosed find \$15.00, for which please send the Christian Century one year to the following named persons; also copies of the "Christian Melodies," according to the combination offer. Please send the "Christian Melodies" to my address. Respectfully, Miss Eva McDonald, Cadwell, Ill.

Potomac, Ill., April 16, 1900.—Oracle Publishing Co., 358 Dearborn street, Chicago, Ill. Dear Sir: We this day send you a check for fifteen dollars (\$15.00) for subscriptions to the Christian Century. This is on your combination offer of fifty (50) "Christian Melodies" as a premium for fifteen (15) new subscribers to the Century. Below you will find the names of the parties to whom the paper is to be sent. Yours in the cause of Christian literature, John W. Street.

Atlanta, Ill., April 12, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Sirs: I tried for twenty-five subscriptions, but as spring work has opened up and we are situated in the country it has been hard work, and I only succeeded in getting eleven names, which I herewith enclose, with draft to pay for same. Please ship our quota of books at your earliest convenience. Trusting we may do better in the future and that those taking the Century may be influenced to more strongly uphold the cause of our Master, I remain, yours fraternally, W. B. Stroud, Jr.

Ship books to W. B. Stroud, Jr., Atlanta, Ill.

Bridgewater, Iowa, Feb. 20, 1900.—The Oracle Publishing Co. Gentlemen: Enclosed find draft for our club of twenty-five, availing ourselves of the offer of the Christian Century, and song books, "Christian Melodies." Below we give the names and postoffice addresses of each subscriber who has subscribed for one year. You must send all the books to J. W. Fisher, Bridgewater. Yours truly, J. W. Fisher.

Guide Rock, Neb., March 12, 1900.—Oracle Publishing Co. Brethren: Enclosed please find draft for twelve dollars (\$12.00), for which send the Christian Century to the following named persons for one year, and oblige. Send the required number of "Christian Melodies" to me as soon as possible. Fraternally, A. D. Finch.

# Our Great Combination Offer.

A Union of Powerful Christian Agencies.

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The Best Christian Paper  
For the Home  
Education.



Best Christian Song Book  
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Two of the most potent agencies affecting the condition and work of a church, in addition to the personal work and influence of the pastor, are religious papers in the homes and inspiring song services in the congregation. The religious paper is the pastor's ablest assistant. A good Christian paper in the homes of the church relieves the pastor of more than half his burden. Nothing adds more to the interest and effectiveness of church services than the inspiration and power of new, soul-stirring songs.

The plan of churches supplying all their homes with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. We hope also to enable a large number of churches to avail themselves of the powerful influence of soul-stirring song services through the following remarkably liberal offer whereby churches may be supplied with

### CHRISTIAN MELODIES FREE!!

by sending in clubs of new subscribers to The Christian Century in accordance with the following requirements:

**For 25 New Subscribers, 100 copies of Christian Melodies.**

**For 15 New Subscribers, 50 copies of Christian Melodies.**

**For 10 New Subscribers, 30 copies of Christian Melodies.**

and three additional song books for each additional subscriber above ten up to twenty-five and four additional song books for each additional subscriber above twenty-five. Renewals can not count. Subscriptions must be new. New subscribers taking Bible premiums may count in the club, however.

This new Song Book exactly fills the want of our churches. It is most admirably adapted to the use of Sunday-schools, Endeavor Societies, Evangelistic, Prayer Meeting and Regular Church Services. Its unparalleled reception is a guarantee of its merit. No cheap or ordinary songs have been admitted. Every selection is a popular favorite. Its many new pieces are the choicest productions of the ablest writers. No one is disappointed who chooses this book. There is universal satisfaction wherever it is adopted. The testimony of musicians, singing evangelists and all who have used it is unanimous in pronouncing it without exception or reservation the best all purpose book that has ever been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$25.00 a hundred, \$3.00 a dozen, not prepaid. Single copy, postpaid, 30 cents. But here they are offered

### Without Money and Without Price.

This offer is certainly liberality outdone. The subscription price of "THE CHRISTIAN CENTURY" is \$1.00 a year in advance. Twenty-five subscriptions would be \$25.00. The price of the hundred song books is \$25.00. Both are furnished at the price of one. Every church taking advantage of this offer is making a clear gain of \$25.00, or is getting a full supply of

### Christian Melodies Absolutely Free

This is certainly a rare opportunity and to allow it to pass would be a *grave mistake*. If you can not secure sufficient subscribers you can certainly afford to appropriate the necessary amount from the general fund, or create a special fund for the purpose, thus supplying papers to many who are unable to afford them. We sincerely hope that many hundreds of our churches will avail themselves of this opportunity to provide their membership with such a high grade, helpful and inspiring paper as "THE CHRISTIAN CENTURY," and at the same time equip themselves *without cost* with a full supply of such delightful song books as *Christian Melodies*.

**CHRISTIAN CENTURY CO. 358 Dearborn Street, CHICAGO.**



